Evangelical Christendom.

DECEMBER 1898.

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MONTHLY NOTES.

The Annual Conference of the Alliance was a reunion which gave cause for great encouragement, and was characterised throughout by a spirit of earnest faith and prayer. The Rev. Hubert Brooke's opening words of welcome on the Monday evening were a fit preface to all that followed. The Rev. H. R. T. Jackson then gave an interesting account of the work of the Alliance abroad. On Tuesday morning, Lord Radstock's vigorous personality manifested itself in the deep spiritual tone he adopted with regard to our relations towards the Continent, and he quite carried the audience with him in the sympathetic telegram he despatched to our French brethren. The Rev. J. Morgan Gibbon gave a very eloquent address on "Our Day and our Duty," in which he powerfully condemned the priestcraft so prevalent to-day. In the afternoon, Dr. James Maxwell pleaded earnestly on behalf of Medical Missions, and the Rev. John Wilkinson gave a striking account of the present position of the Jews. A remarkable change had passed over the minds of many of them now inhabiting the South of Russia. Three circumstances had contributed to bring this about: First, the large circulation of Hebrew New Testaments, through his own agents; secondly, the wide dissemination of the printed sermons of the enlightened Rabinowitz; thirdly, the influence of the learned Rabbi Lichtenstein. The result is that a sort of revision committee has been formed, and its members have come to the conclusion that their forefathers were guilty of a great wrong in condemning Jesus the Messiah, as they themselves are convinced that He is the Lord's Anointed. The same evening, a crowded meeting was held in the Dome, when "Our Protestant Heritage" was eloquently illustrated and asserted. Sir C. R. Lighton presided, and strongly condemned the recent charge of the Archbishop of Canterbury. He described it as an attempt to make a golden bridge across the impassable chasm between truth and error. The Rev. J. G. Greenhough greatly roused

the Protestant convictions of the vast audience. He declared that Protestantism stood for human right against ecclesiastical tyranny. The Rev. H. J. R. Marston alluded to the significance of the fact that the Alliance, which had hitherto been non-controversial, was now sounding the trumpet of the Holy War; but he believed that it could best promote this great movement by the fervency of its prayers, and the sweetness of its concord. The Rev. G. H. Hanson, in choice language, reminded us that Rome is more Romish to-day and more Papal than ever. The Rev. Dr. Wright deprecated the attempts of modern critics to minimise the truth of the Word of God, and he clearly exhibited the exact doctrines held by the Lutherans on the Lord's Supper. On the last day of the Conference the Hon. and Rev. E. V. Bligh urged a more complete and thorough union on the part of Churchmen with Nonconformists, in the interchange of pulpits. Dr. Gritton gave a very interesting statement regarding the position of Christian Union on the Continent, and described the persecutions which some of our brethren suffer at the hands of the Lutherans. The Rev. H. C. Squires spoke of unity in the mission field, and Mr. Heathfield gave a lively address on the need of drawing nearer at home. In the afternoon, the Rev. H. B. Macartney spoke in a very searching way on "The need of a New Revival," both for the Church of Christ and for the individual Christian.

The proposals of the Evangelical Alliance to take active steps in connexion with prevalent sacerdotal practices and teaching need to be emphasised in a special manner. The communication of the President, Lord Polwarth, and the circular-letter drawn up by Council indicate that the Alliance is not slow to recognise the gravity of the case. Measures have been adopted, after prayerful deliberation, which will take the form of simultaneous meetings throughout the country for the re-affirmation of the doctrines of the Evangelical Faith. The day fixed is Feb. 14, 1899. In London central meetings will be held at Exeter Hall, and others in suitable localities. The Revs. Prebendary Webb-Peploe and G. Campbell Morgan have already consented to speak. It is arranged that the morning and afternoon meetings be devoted to prayer, and the evening to addresses on the great fundamental Gospel Truths. The cordial co-operation of all members of the Alliance and the friends of Evangelical Religion is earnestly sought. The circular-letter alluded to will be signed by members of Council and representatives of the various religious denominations. It is printed on page 386.

Too much emphasis can hardly be laid upon a scheme which has been formulated for the study of Holy Scripture, and will extend from January to Easter of the ensuing year. It is designated, "Ten Weeks School for Bible Study." A number of representative ministers and laymen, including the Revs. Prebendary Webb Peploe, F. B. Meyer, Dr. Monro-Gibson, Lord Kinnaird and Mr. J. E. Mathieson, have met at Morley Hall and promised it their cordial support. Professor White, from Mr. Moody's Institute, is to conduct the meetings, and explain his own method of systematic study of the Word of God. His purpose is to stimulate Christian people to undertake a more prayerful and consecutive examination of the whole Bible, and so to familiarise themselves with its living and saving truths as to make it a more vital power in daily life and Christian work. Halls have already been secured in six im-

portant centres of London where a weekly study will be pursued. Professor White is an intimate friend of Dr. A. T. Pierson, of America, who warmly commends the Professor and his projected work to all those who desire to deepen or confirm their knowledge of God's written Word.

About 1,000 ministers met this year at the Congregational Union at Halifax. It was a pleasing circumstance that these were hospitably entertained not only by other Nonconformists but by members of the Church of England. At this gathering Dr. Horton moved a resolution sympathising with the Evangelical party of the Church of England in its efforts to resist the inroads of our common enemy, Sacerdotalism. Dr. Brown, who seconded the resolution, stated his belief that some of the Evangelicals had been guilty of almost sinful silence in not protesting more distinctly against error. The Communion Service, in which about 1,200 joined, must have been a season of the deepest interest. The largely-attended missionary meeting also called forth a strong and tender sympathy. The great feature of the meeting, however, was the address on "Priestism and Priesthood," delivered by the Chairman, the Rev. A. Rowland. He was persuaded that many of the clergy, and an overwhelming majority of the laity, were at present on the side of Protestantism; at the same time he was convinced that the Anglican Church was in very serious peril. He feared that among the fashionable classes submission to priestly authority was sapping national virility. He entirely condemned the doctrine of the Real Presence as cutting at the root of spiritual religion. He reprobated with equal force the introduction of the Confessional, and he earnestly contended that all Christians were anointed priests and witnesses for God. Such words as those spoken by Mr. Rowland ring as clear as the clarion of a prophet, and are well fitted to encourage all true Protestants in these perilous days.

"The decay of experimental religion" has recently been the topic of some deeply interesting letters in *The Times* newspaper. Sir Edward Russell referred to the saintly lives and spiritual teaching of the Evangelical leaders of thirty or forty years ago, who were giants of faith and prayer. He very correctly pointed out that the objective nature of the High Church theory made the worshipper to a great extent independent of any spiritual experience, and he showed that many of them were satisfied with mere assent to a dogma. Canon MacColl replied to this by pointing out that some High Churchmen, like the Bishop of St. Andrew's and others, had written devotional works of a very thorough character. But a reassuring answer to Sir E. Russell's assertion that Evangelicalism was dead, has been given by the Rev. A. E. Barnes-Lawrence and Mr. Eugene Stock. They bring abundant evidence to prove that Evangelical principles have never borne richer fruit than they do at present. They point to the liberal and growing support of the Church Missionary Society, derived from hundreds of thousands who yield their substance, and they bring forward many heroic names in the noble band of missionary warriors, who have gladly yielded their lives to the Saviour whom they loved, culminating in that of one so widely revered as Pilkington of Uganda. Mention was also made of the thousands who every year attend the great gathering at Keswick, where very searching addresses are delivered on the absolute necessity of self-surrender, and on the blessing of appropriating the promises of God in all their fulness. It is believed that the influence of these

meetings has manifested itself in deepening the spiritual life and enriching the fruitfulness of multitudes who are now scattered in all parts of the globe.

A very favourable account of the American missionaries in Turkey has been given by President Angell, who has lately returned from his embassy at Constantinople. He says that the American Branch is nowhere better represented than in the Missions to the Turkish Empire. He stated that "there had been nothing more heroic in the heroic times of the recent war or of the Civil war than the bravery and firmness of faith with which the missionaries stood at their posts in the days of the massacres;" and he added that, "there was nothing in all Turkey so beautiful and radiant as the American schools and colleges, shedding their radiance far and wide, from the Euphrates to the Ægean." It is remarkable that the Armenians, instead of devoting their energies to rebuilding their homes, are seeking to open schools, and to obtain enough to meet the tuition of their children.

It is very encouraging to hear from Dr. Judson Smith, in a valuable address he recently delivered, that in China denominational differences are reduced to the lowest point. He assured his hearers that the members of different missions have towards one another the most delightful fraternal feeling, and co-operate in many ways. It is quite clear that old barriers are broken down when we hear that chapels and schools and hospitals are crowded, that hearers and learners multiply beyond all precedent, and that new villages are constantly opening. The rapid development of railways will undoubtedly bring many other reforms in its track.

Spain, as a missionary field, attracts more interest than usual at the present moment. American Christians, now that they are so eager to send the Gospel to Cuba and the Philippine Islands, must not be slack to hold up the torch of truth in Spain. The missionaries on the spot are convinced that Christians at home must now do more than ever for the spiritual and moral good of that people, who have suffered so terribly from American soldiers in the stress of war. The converts already made among the Spaniards are working loyally and successfully with American labourers against superstition and idolatry. American Christians are awaking to perceive that their responsibility to impoverished and priest-ridden Spain has been greatly increased by the war; a way for the entrance of the Gospel has been prepared by the circumstance that thousands of soldiers are returning to their Spanish homes, who will tell there the story how their enemies bound up their wounds and supplied their needs. An able and intelligent Spaniard writes: "Now that America has been the instrument of fulfilling the justice of God, this work being accomplished, let the messenger of kindness and love come to heal the wounded heart of the Spanish people with the medicine of the Gospel." Our warmest sympathy should be given to our American friends in this blessed enterprise, by means of which they are so mightily leavening this once dark peninsula.

The Protestant feeling of the country is manifesting itself in many ways. Sir Christopher R. Lighton and others spoke out boldly at the recent National Protestant Congress at Folkestone. There has also been a very largely-attended meeting of the Church Association in Brighton, at which hundreds were unable to gain admittance, when Mr. Kensit and others unfurled the flag of

religious liberty. Nearly every Protestant Society is now planning either a demonstration or a series of meetings. In connexion with our Alliance steps are being taken that special addresses should be delivered during the Week of Prayer, which will bear upon the danger of sacerdotal innovations, and re-affirm the truth of God as contrasted with the accretions of human tradition. We believe that the Church Association, the Protestant Alliance, and the National Protestant Church Union are moving energetically on the same lines, and the arrangements they are making will very soon be before the public. The subjects touched upon in the Week of Prayer will be: "The Sufficiency of the Holy Scripture as the only rule of Faith and Practice"; "The Spiritual Character of the Church of Christ"; "The Sole High Priesthood of the Lord Jesus and the Priesthood of all Believers"; "The Finished Work of our Lord"; "The Commemorative Aspect of the Lord's Supper"; and "The duty of Confession to Christ alone"; and we trust that an excellent antidote to error will thus be provided by clear teaching on all these important points.

An interesting Conference of Christian Students has lately been held in the little village of Larn, between Utrecht and Amsterdam. The meetings extended over three days, and were well attended. Foreign delegates from England, Germany, Japan, Switzerland, and Belgium were present, and it was worthy of note that they were all more or less familiar with the language of the Netherlands. The principal object of these associations of Christian students is to spread the knowledge of the Gospel in the various Universities of Holland and Belgium, but the subject of foreign missions also had its place in the Conference, and several young men volunteered to go out as missionaries. These young students have begun to realise that a great work is opening out before them in Luxembourg and Belgium. The Hollanders of the sixteenth century regained their religious liberty and political independence from the Spanish tyrant, and upon their descendants devolves the task of conquering Flanders and Belgium, still priest-ridden, not by force of arms, but Gospel in hand.

At the present time it will be well to bear in mind the fourth "Practical Resolution" of the Evangelical Alliance. We give it, therefore, *verbatim*: "That when required by conscience to assert or defend any views or principles wherein they differ from Christian brethren who agree with them in vital truths, the members of this Alliance will aim earnestly, by the help of the Holy Spirit, to avoid all rash and groundless insinuations, personal imputations, or irritating allusions, and to maintain the meekness and gentleness of Christ, by speaking the truth only in love."

*** Notwithstanding the enlargement of our present issue in order to report the proceedings of the Brighton Conference, we are compelled to hold over several of the addresses. These include the Hon. Gertrude Kinnaird's paper and the Rev. Sydney R. Hodge's, on Medical Missions; the Rev. John Wilkinson's, on the "Present Position of the Jews"; the Rev. Dr. Gritton's and the Rev. H. C. Squires' addresses on "Christian Union"; the Rev. Walter Senior's and the Rev. H. B. Macartney's, on "The Deepening of the Religious Life"; the Evangelistic address by the Rev. E. K. Elliott; and also the speeches of the Revs. H. J. R. Marston, G. Hanson, and Dr. C. H. H. Wright, on "Our Protestant Heritage."

The Arnold Memorial Fund.

We desire to emphasise the following letter which has been received from a member of Council on behalf of this fund. For several months the announcement has been before our readers in *Evangelical Christendom*. This communication we hope will have the effect of making it clear that intending contributors should be kind enough to forward their donations without further delay. It is thought that the appeal should close with the end of the year:—

TO THE EDITOR OF *Evangelical Christendom*.

BEECHOLME, BALHAM, S.W.
Nov. 9, 1896.

DEAR SIR,—I observe with surprise and regret that this Fund, in aid of the widow of our late indefatigable and devoted Secretary, remains at an altogether insufficient and unworthy amount. In view of his long and earnest service *at home and abroad* on behalf of the Evangelical Alliance, I feel sure that our members, to whom he was so welcome and familiar a figure, only want again appealing to, and the sum collected will go up "by leaps and bounds," to the timely aid and comfort of her who is left behind. I enclose cheque for ten guineas, and trust that a satisfactory result—equal to the occasion—may speedily be attained. —I am, yours faithfully, JAMES DRAKE.

Any sum may be sent, either to the Secretary 7 Adam Street, Strand, W.C., or to Messrs. Barclay & Co. Limited, 1 Pall Mall East, S.W.

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THERE are few who have not sometimes imagined that if they had seen the Saviour in the days of His flesh, they would have received Him cordially. All who saw Him then did not welcome Him. Faith is a substitute for sight. It is the sight of the soul.—*Rev. George Brooks.*

LORD POLWARTH ON SACERDOTALISM.

THE proposed action of the Alliance in face of this perilous heresy, will be seen from the circular-letter which appears on another page. The following communication upon the subject from our President will be a valuable contribution to a correct apprehension on the part of our readers of the precise attitude assumed by the Council in the matter:—

Mertoun House, St. Boswells, N.B., Nov. 3.

Dear Sir,—I regret much that I cannot be present at the meeting to be held in the Alliance Rooms. The subject for consideration is one of the deepest importance, and the proposed action would be, to a certain extent, a new departure for the Alliance. Personally I have always rejoiced in the title of our Alliance as the "Evangelical" Alliance, and in the basis of our Alliance as being at once comprehensive and distinct. Thus far it has been a testimony against error of all sorts.

Although a Presbyterian, I take the deepest interest in all that is going on, and am pained by the Romanising tendencies and practices so widely prevalent. I not only deplore these as a great injury to the majority of the population, but as a peril to the nation's liberties. At the same time, I have, perhaps, had tendencies of another nature brought more immediately before my mind in the Established Church of Scotland, though even there I recognise an imitation by some of what is going on in England. I refer to these because I think the position of the Evangelical Alliance should be not so much antagonistic as that of re-affimation or testimony. I do not judge such men as Mr. Kensit, but I deplore their mode of action; and I think, while it has roughly awakened attention, it is not the best method of dealing with error.

The Evangelical Alliance is undoubtedly a centre from which a united and clear testimony in favour of Truth can emanate. Further, united action in support of the Truth can be taken while adhering to the principles which have hitherto prevailed in the Alliance.

It appears to me that our position should be that of shedding light on error by manifestation of the Truth. No doubt this involves condemnation of error; but I am anxious that we should not be led into a position of controversy as to one form of error, however grievous, but that our protest should rather be that of gathering as many Christians as possible to unite in public testimony to the Truth.

I trust my remarks may not lead to the idea that I do not cordially sympathise with the position of those in the Church of England who are placed in a most painful position by the recent utterances in high ecclesiastical quarters, and the sadly prevalent practices in many Churches. My only desire is that the Evangelical Alliance should occupy a clear and independent position as a Witness for the Truth, and that nothing should be done which would hinder a widespread union on our clear *Evangelical*, yet Catholic, basis in defence of the Protestant and Evangelical Truth we love so dearly.—I am, yours truly, POLWARTH.

ADDRESS OF WELCOME TO THE EVANGELICAL ALLIANCE.*

BY THE REV. HUBERT BROOKE, M.A., St. Margaret's Church, Brighton.

THE duty which falls to my lot, and the honour given to me this evening, is that of speaking words of official welcome to the members of the Evangelical Alliance in their Conference at Brighton. I take up the duty and accept the honour with special pleasure, for more reasons than one. I have personal and semi-official connexions with the Alliance, that go back, perhaps, as far, and are as intimate as those of any member of it now living. At the first meeting of believers in Jesus Christ, held in connexion with the inauguration of the Alliance in 1845, in Liverppol, one of the most influential and heavenly-minded men of this century, and a leading spirit in that

* Delivered at the Brighton Conference.

gathering, was the Rev. James Haldane Stewart, whose name ought to be known to all lovers of the truth in Christ. He was at that time Incumbent of St. Bride's Church, Liverpool, a charge which he left in 1850 for Limpsfield Rectory. It was my joy to take up the work at St. Bride's thirty-three years after that memorable year of 1845; so that, officially, my descent is connected with one of the leading spirits of this Alliance at its very commencement. When the organisation was really and officially started, my own father, too, was one among the promoters, and his name, doubtless, exists in that remarkable list of signatories to the first resolutions, which is still kept, and preserved with honour, among the records at Alliance House in London. So that, both by family ties and official connexion, it is as one heartily akin with the Alliance that I am able to speak these words.

In welcoming the Alliance, in the name of our good town of Brighton, I do so, above all other things, because of three great causes for its existence. First of all, it has the truly spiritual, Scriptural, and Christlike aim to which our Chairman alluded just now—namely, the aim of manifesting to the world the unity in Christ which really exists among all Christian people. Let us remember that we do not come together to *create* a union: it has long ago been created in Christ Jesus. We do not come together as a Church: it is not a Church nationally or denominationally; it is not a Church in any exclusive sense, in the form in which we gather here to-night. It is distinctly an Alliance of those warm-hearted and Bible-loving men and women out of all nations and all Churches, who hold the same foundation truths in Christ Jesus. No question is asked as to what outward division among Christians we may belong, but everyone who is an honest member holds the great foundation truths of the Gospel, as taught by our Lord and Master.

It was with no little interest I read a few years ago that when one of our great International Conferences was held in Florence, it was with amazement that members of the Church of Rome saw Protestant "heretics," divided, as it is supposed, into irreconcilible parties, all met together in harmony, union and love, on this simple Scriptural basis of the Evangelical Alliance. Then it was manifest that there is a far more real and deep union binding together all true Christians in Christ, than in the formal and artificial union which unites those who constitute the Church of Rome. We meet, therefore, and we welcome here to-day the members of this organisation, just because it is an Alliance—a union of Christian people for definite purposes.

It is an Alliance also for united and universal prayer. It was from this organisation, with its introductory invitation of now fifty years ago, that the principle of the annual Week of Prayer first started: and now, throughout the whole world, it is observed year after year. Those are the opportunities in which we find, after all, the truest union in prayer at the Throne of Grace. There is a story told of the time when controversy was most bitter between the Lutheran and the Zwinglian Churches. A Swiss traveller, an ardent adherent of the Gospel, was shipwrecked on the north coast of Germany. Being injured, he was carried to the house of a godly Lutheran, where he spent the last weeks of his life ere it ebbed away. During those weeks, without one word of controversy, and in the perfect union which this Evangelical Alliance manifests, those two men—bitter opponents, from a theological point of view—enjoyed absolute brotherhood in the fellowship of Christ and in prayer to God.

Thus, then, we are allied for purposes of prayer; and, as you see very evidently to-night, for purposes of conference. Ten times in the course of the last fifty-two years the Alliance has held International Conferences, when members from practically all the countries of the world meet together to discuss the things which Evangelical Christians hold in common. Besides that, we are celebrating to-day, as the programme states, the fifty-second annual Conference which has been held in our own country.

Once more, it is an Alliance for united action in opposition to error and in defence of the truth. That question of the opposition to error is really, to me, the second cause why I hold the work of this Alliance in such high esteem. We know from God's own Word that we are commanded to contend for the faith once delivered to the saints, and we understand that at certain periods in the Church's history there will come times when that contention is no matter of remembrance or of prospect, but a very present reality. It is, alas! a very present reality to-day. If

we hold fast by God's Word we cannot help seeing that there is a tendency, in two directions, to depart from the old and simple faith of the Gospel. One of these is backwards and Romewards, and would seduce men back to legalism—a bondage which our forefathers found intolerable, and, by God's mercy, cast off. With that bondage our country is being threatened to-day. They who are heirs of the liberty which God gave, through the martyrdom of our ancestors, ought to stand fast together to vindicate for their fatherland and for their homes the liberty which was so bitterly won three hundred years ago.

I would that that were the only danger of to-day. We cannot shut our eyes to the fact that there is almost as great a peril from a downward movement—that to which one of the greatest preachers of our day, I believe, gave a name—the down-grade movement. My friends, let us not forget that if, in one direction, there is the danger of a false bondage to which we ought never to submit; there is, in another the danger of a false liberty, with which we ought never to be ensnared, There is the offer of a fictitious liberty, and there are the teachings of a science falsely so-called, which would lead men away from the old paths, to deny the old faith, and to let go the old sanctities which are founded in God's Word.

Now our Alliance has, as one of the objects of its existence, the maintenance of the truth against these dangers. And in these days, when the old fighting spirit of our warrior ancestors begins to move again in our hearts, we want to press upon you, and urge upon you to press upon others, that there is one, and only one, spirit in which that conflict ought to be carried on by us who are followers of Christ. I will read to you words from the "Practical Resolutions"—which, remember, were written out fifty-two years ago, and have been re-affirmed and commented upon year after year at each annual Conference since.

"In seeking the correction of what the members of the Alliance believe to be wrong in others, they desire, in humble dependence upon the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ to consider first the beam that is in their own eye: that they will, therefore, strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than their own."

Those words are worth weighing; they are worth writing down as divinely-taught counsels concerning the spirit in which we ought to contend for the faith once delivered to the saints. There is a risk in all contentions about spiritual things, lest we should seek for victory or triumph on the ground of some selfish motives; lest we should fight with carnal weapons; lest we should use un-Christ-like practices; or lest—and this is the worst possible degradation of Christianity—lest men should seek by political dodges to pretend to purify the Church of Christ.

Friends, those are real dangers. It is not an easy thing to go and point out to a brother what his faults are, or to help him to correct them. It is told of one—the well-known missionary soul, Henry Martyn—that he was peculiarly gifted in the power of pointing out to others their faults, and leading the offenders to correct them. Asked how he managed to do it, seemingly without offending those to whom he came to speak, he answered: "I do not know how it is, except it be this—that, before going out to tell another of his faults, I always kneel in prayer before God; and I see that, but for Divine grace, I should be in the same fault myself." Oh! let us cultivate this spirit. Let us be true members of the Evangelical Alliance; for if we work like that it will be good work. It is having within us the mind that is in Christ.

Again, with cordial sympathy I welcome the Evangelical Alliance, because of the work it has done in bringing deliverance to those who have been oppressed for righteousness' sake. It is not a little remarkable that this portion of its work, which bulks so largely in some Christian minds, was really not its original purpose. When, some three years after the organisation had been formed, an appeal came from Rome asking whether it could not procure liberty for one who was in the awful clutches of the Inquisition, in the year 1849—it came as a surprise, and as the first call that led us out into this glorious crusade on behalf of oppressed souls. Since that time, not only in Italy, but in Spain, Germany, Austria, Greece, Turkey, Russia, Persia, Egypt, Peru—

yes, and in Basutoland—this organisation has been blessed of God, to bring liberty to captives for righteousness' sake; to set men free who, because they read God's Word, were sent to the hulks and to penal servitude. It has opened prison doors, and it was able to open them, simply because it was an Evangelical Alliance. For that title implies that it is an Alliance, remember, of Christians in all the nations of the world, who hold certain things in common. That was why the work could be done. Supposing some of the oppressed for righteousness' sake were in Russia. How would it have been if a body of English Christians had said to the Czar: "You are oppressing some of your subjects, and you ought to set them free." He must have suspected some underlying political motive; he would not be sure why we should come to him, or what right we had to interfere. If Christians came from any other nation – Germany, Switzerland, or elsewhere—to ask liberty for those oppressed in a neighbouring nation, political suspicion would be certain to arise. But when the Evangelical Alliance can send, as it often has sent, four or six men representing Christians of twenty different nations and Communicants to the number of forty millions, asking that their fellow believers may have liberty to worship God according to their conscience, there is no room for suspicion. They go with an authority and with a power not of earth but of heaven; God blesses them, and their work has been instrumental in the deliverance of captives times almost without number. Recognising that glorious record of work in the past, and the right motives and good principles which prevail in the present, it is with the warmest interest and affection that, in the name of this town of Brighton, I welcome the members and friends of the Evangelical Alliance, who have honoured and pleased us by coming here for their fifty-second annual Conference.

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, November 1898.

SOCIETE EVANGELIQUE.—The work of this Society is more and more encouraging. Everywhere the Roman Catholic population give hearty welcome to those who preach to them the true Gospel. From Poitou and les Charentes the news is also full of cheer, but it is in la Corrèze chiefly that wonderful results are attained. A whole village, called Madrange, is detached from the Roman Catholic Church. A man died there, after having expressed the wish to have a Protestant burial. This led to the surprising spectacle of the funeral being conducted by a Protestant pastor in the Catholic Church.

The *Bon Messager* has been very successful on its trip along the pretty river l'Yonne. It stays, as a rule, about a month in the same village, and sometimes people follow it on to the next place. Frequently the 150 seats it contains are far from sufficient. At Etigny, for instance, no room being found at the first meeting for the large number who assembled, a second had to be held. Such encouraeement naturally points to the necessity of providing a second *Bon Messager*. Thanks to some generous friends, the greater part of the sum necessary for its provision is now in the possession of the Society, and one may hope that the new missionary boat will shortly be afloat.

In the small chapel of Grenelle (Paris) the ordination of M. Cricot took place. He is an ex-anarchist, and he related at the ceremony the striking circumstances of his conversion.

The evangelisation of Roman Catholics is carried on in the departmeut of l'Aisne by M. Philipot, an ex-priest, who is still loved and listened to by his late parishioners.

At Roubaix the popular mission will henceforth find shelter in a new building which has been named La Solidarité.

A most interesting Students' Conference for young men students, was held from Monday, Oct. 31, till the following Wednesday, at Fontfroide, near Montpellier, in the fine country house of M. Burnand, a well-known artist. The generous host accommodated all the guests. Many pastors were present, and open-air meetings were held amid the beautiful scenery under the bright southern sky. As a practical result, a Féderation Française des Etudiants has been founded.

Good news has been received from the missionaries who left lately for Madagascar. The Mission of Lessouto has suffered a very great loss through the tragic death of M. Krüger, who was accidentally killed when cleaning his gun; he was only thirty-two years of age.

A few days ago M. Chrisol took leave of his many Paris friends previous to his departure for Lessouto, where he has laboured for several years.

At Tahiti the work is not as prosperous as could be wished for want of better means of religious instruction, more teachers being indispensable to real progress.

GERMANY.

(From our own Correspondent.)

BERLIN, Nov. 16, 1898.

THE last weeks have been so entirely under the impression of the Emperor's visit to Jerusalem that I can perhaps limit my letter to this subject this time. I can do so all the better as the last month has not otherwise brought anything of special interest. German Christians witnessed with sorrow the expression of friendship between our Emperor and the Sultan—as they felt a keen interest for the sufferers of Armenia: but we must not forget that as long as the Sultan is the recognised Sovereign over Palestine, the Emperor could not possibly visit the Holy Land without the friendly co-operation of the Turkish authorities. A second circumstance which was apt to lessen our joy was the account of the attempted murder by Anarchists. But we now gratefully recognise that God's hand has protected His Majesty and his fellow travellers. The destiny of man is in the hand of the Almighty, and Germans working in Turkey, even among the Armenians, affirm that the good relations between Germany and Turkey greatly facilitate their work. We therefore trust that in God's Providence even these relations will help to improve the position of Christians in that country.

The present made to German Catholics does not generally affect our Protestant feeling. The Roman Catholics in Palestine were under French protectorate. Your readers will remember that in France as well as in the Vatican the journey was considered with great discomfiture. The Pope has at least been entirely silenced by this generous donation; he was obliged to thank the Emperor, though the feelings of his heart may have been different. And as the Emperor of Germany has a great number of Roman Catholic subjects it cannot be found unfair that he acquired for them a territory which they particularly desired to have. And even if the Roman Catholics, as they now intend, build at Jerusalem a German Roman Catholic cathedral grander than the Protestant Church which has just been inaugurated, this will not disturb us, as we don't mean to fight Rome by building larger and more splendid churches. The strength of Protestantism is of a quite different character. What truly rejoices the heart is the clear Evangelical testimony the Emperor gave. Through his exalted position this testimony has been published by the Press in many languages, and has, therefore, reached many people who are not reached otherise. It will suffice if I just quote a few passages of the address the Emperor gave in the new church at the end of the inauguration ceremony:—

"It is not splendour or power, not honour or glory, that we seek here. We only look and long for the one greatest good, the salvation of our souls. And as I repeat here at this solemn occasion the vow of my forefathers, 'as for me and my house we will serve the Lord,' so I ask you all to join in this same vow. . . . With the power of ministering love hearts are to be led here to Him, in Whom alone the

anxious heart of man can find salvation, rest and peace for time and eternity. . . . From Jerusalem came the light under which our nation became great and mighty. What the teutonic nations are, they have become under the Cross of Calvary. . . . This town reminds us of the great work of atonement of our blessed Lord and Saviour. . . . If our Protestant Church remains faithful to the pure teaching of the Gospel the powers of hell will not be able to overcome her. . . ."

Preparations are being made to give the Emperor a warm reception on his return home.

SWITZERLAND.

Two addresses have been presented to the Emperor of Austria on the occasion of the sudden removal of the Empress Elizabeth—one by the National Church, and the other by representatives of the principal Swiss religious societies. His Majesty has sent a gracious response through the Minister for Austria-Hungary at Berne.

At the re-opening of the "Ecole libre de Theologie" at Geneva, on Oct. 4, the instalment of M. le pasteur Henri Appia, as Professor of Practical Theology, took place. Professor A. Berthand gave a valuable address on theology, designating it as the science of the things of God, and the highest and noblest of all sciences.

M. Appia, in his allocution, referred to the authority and responsibility of the pastorate, and then, turning to the students, he said that he came to them not as a professor only, occupying a chair of theology, but as a student among students—fellow labourers in the same field. "I want to lead you to know humanity more fully, and to love it more ardently, and to pray more earnestly for it. It is on your knees, and in the full light of Gospel truth that this work ought to be carried forward." Mons. le professeur Ruffet, president of the Societé Evangelique, assured Mons. Appia of the confidence and sympathy of the General Committee. The salutations of the faculties of the Free Churches of Neuchâtel and Lausanne were presented by M. le pasteur Jeanrenaud and M. le pasteur Barrelet.

UNION EVANGELIQUE SUISSE.

The meetings of this most valuable Association have been held at Appenzell. A very cordial reception was accorded to the delegates, who came from all the towns of Switzerland. An excellent spirit of fraternal love pervaded the gatherings. "The Church and Evangelisation" was the subject of two papers, presented by MM. les pasteurs Gerber and Nabel respectively. The first very strongly urged the necessity of the Church making itself aggressive on the masses by placing the Gospel before them, and pressing its claims. The second paper gave an account of the work done in the Canton de Vaud, under the Vaudois section. Every one present realised the urgent need of increased effort in evangelistic labours. A matter of very considerable importance was also ventilated—namely, the production of a Christian literature suited to the working class. The reciting of the Apostles' Creed (all standing) by M. Orelli was a remarkable incident connected with the closing of the meetings. The hearty Amen, uttered when the last words were pronounced, showed the union of heart and doctrine.

Two other colleges belonging to the Eglise Libres have recently opened their winter sessions—Neuchâtel and Lausanne. The first enters upon the twenty-sixth anniversary of its foundation. M. le pasteur Borel-Girard presented an interesting account of the history of the Faculty during the past five and twenty years. This document recalled in very touching terms the immense services the venerable Dean, M. Fred Godet, had so faithfully rendered. He suitably alluded to MM. Frid Jacottet and Augustine Gretillat, who are among the departed. Since the beginning of the work, 139 resident and 141 non-resident students have attended the lectures, and 91 diplomas of licentiates in theology have been awarded.

The withdrawal of M. le pasteur M. F. Thomas from the National Church of Geneva has awakened in that community an almost unanimous feeling of deep regret —so much so, that he has been asked to reconsider his position. In his Evangelistic services at Victoria Hall, M. Thomas has probably given cause for some murmuring

among the rationalistic and more rigid members of the national establishment. M. Delétre, however, as Vice-President of the Consistory, has declared that nothing antagonistic to them has originated with the Consistory.

BELGIUM.

INTEREST among students with regard to the extension of the Kingdom of Christ is not wanting in Belgium. Under God they will be a power for good which can scarcely be estimated at its full value.

The annual Conference of the Association of Young Christian Students was held at Laren, near Utrecht, under the presidency of M. S. Schoch. M. H. Anet, a very promising theological student, was sent as a delegate by the Committee of Management. He also represented the Swiss Students' Association. Further details of this important gathering will be given later.

The valiant body of believers known as the Church of Sprimont, recently celebrated its fiftieth anniversary. Few living in countries where light and liberty abound can realise what has been involved in half-a-century of the vicissitudes, trials, and struggles of a Church of Christ, holding on its way in the midst of a population more or less hostile, and a Church abounding in errors and superstitions. Much sympathy was shown by the neighbouring sister Churches of Verviers, Nessonvaux, Chenée, Liege, Lize, Seraing Hemalle, and Paifve, who either sent a deputy or came in numbers themselves. Fraternal greetings were presented by M. Borel, M. Edm. Durand, and Mons. Boulet. M. André Dogne—member of the Consistory of Sprimont, and one of the very few survivors of those who commenced the work in Sprimont—thanked the Committee of Management for its increasing solicitude for the best welfare of their Church during the fifty years of its existence. The loss of the venerable and regretted pastor, Ph. Hoyois, was frequently alluded to with deep feeling during the meetings.

TURKISH ARMENIA.

VAN.

THERE seems to be no improvement in the condition of the people in this Armenian vilayet. The harvest has largely failed, and there is consequently a sorrowful outlook for the coming winter. It is evident from what our correspondent says that he is reluctant to make any further appeal unless it is quite unavoidable :—

It was my hope, when my last report was written, that it would not be necessary to continue free aid to any great extent during the coming winter, and I felt that it was wrong to continue appeals any longer than absolutely necessary. Of course my opinion was founded on the then promise of the crops, so far as I could get reports. I am sorry to say that the harvest has not fulfilled its promise, so that over a considerable part of this vilayet there is not enough for food. In those parts where the harvest is a little better, a Koordish chief has managed to get almost the whole supply into his own hands, and is keeping it for a rise, and between the two the prospect is that the price of grain, instead of declining, as we had hoped, will advance, and so render the condition of the people even worse than last year, possibly. This danger is increased by the fact that the failure of the crops is even greater over the border, in Persia, and in the adjoining vilayet of Mosul, and grain is said also to be very scarce in Russia. This makes a very discouraging outlook, and I fear I may be compelled to make another appeal, but I desire to postpone doing so till the conditions become more fully declared. I have sent off men to the other end of the lake to try and purchase what grain I need for the orphanage, either in the west end of this vilayet or in the Bitlis vilayet. The country is in so disturbed a condition that it is a risky undertaking to do this, but I have taken what precautions I can, and must now leave the result to the Lord.

I am very thankful that the Industrial Bureau is able to continue its beneficent

work, for without it I do not see how these hundreds of helpless widows with their children could be kept alive.

At the close of the last school year three of those who have acted as captains of companies among the boys in the orphanage graduated, and have now taken places on the staff of teachers, and so it became necessary to select new captains from among the boys. I was especially pleased with the account one of them gave of his own spiritual experiences during the vacation and since his return, and his great desire to tell others of the truth he himself has discovered.

MEMBERS ONE OF ANOTHER.*

By the Rev. J. B. Figgis, M.A., *Emmanuel Church, Hove.*

A friend very appropriately struck the key-note in praying for peace—national peace. We cannot pray for it too much. But the object of these gatherings is to promote the peace of the Churches, even more than of nations.

Let me ask you to look at words in Rom. xii. 5, words that follow the motto of the Alliance: "Everyone members one of another." And verse 16: "Be of the same mind one toward another." And xiii. 8: "Owe no man anything but to love one another." Heb. iii. 13: "Exhort one another daily." James v. 16: "Confess your faults one to another" (and perhaps Churches, as well as Christians, may have yet to confess the faults they have done one to another), "and pray one for another." 1 Pet. i. 22: "See that ye love one another with a pure heart fervently." What shall I give you from St. John? Take one verse out of many (1 John iii. 23): "This is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment." Love to our fellow-Christians placed, apparently, on a par with faith in our Lord Jesus Christ. And the words of the Master Himself (St. John xiii. 34): "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

"Everyone members one of another." If the Church of Rome shall say I am not of the Body, am I therefore not of the Body? "Ye are the Body of Christ, and members in particular, members one of another"; so that a member of the Church of Scotland, in the national sense, is a member of the Church of England, in the deeper (because the Diviner) sense; and a member of the Church of England, in the outward sense, is a member of Presbyterian, Congregational, Methodist Churches, in the fuller and truer sense. Each real Christian is a member of each real Church. In so far as we are in Christ, and in so far as these Churches are of Christ, we are members, not only of our own community, but of His great communion. People talk of belonging to such a body, but ye are the Body of Christ. Is it not infinitely greater to belong to it, and, by so belonging, to be partakers of a common life—the very life of Christ? In any case, the fact is as we have stated. It is our privilege to realise it. If we fail in the realisation, the loss will be ours.

Forgive a personal incident. I was travelling with friends, members of Presbyterian Churches. To the Presbyterian Church I went with them, right gladly; and as gladly to the Lord's Table at that Church. In the course of our journey we came to places where the only English-speaking Christians worshipped in the Church of England. Again the Lord's Table was spread, and that with sweet simplicity; but when I stayed to draw near to it, I found that my friends had gone. I afterwards asked them why. It was neither distaste nor conviction, but simply from being unfamiliar with the service. But if we do not take opportunities, how shall we familiarise ourselves? Personally, while worshipping and communicating chiefly in the Connexion to which I belong, it has been my joy to go to the Lord's Table (Archbishop Tait's life tells Nonconformists they are welcome) in the Church of England, Presbyterian Churches, Congregational, Wesleyan, and Christian Brethren; and, in each case, to find that the Lord's Table was there, and that we were "every one members one of another."

It was a great joy to us when this principle was proclaimed ten years ago, by the letter and resolutions of the Lambeth Conference of Bishops of the Anglican Communion. They said: "We gladly and thankfully recognise the real religious work which is carried on by Christian bodies not of our own Communion. We are not insensible to the strong ties, the rooted convictions which attach them to their present position. These we respect, as we wish that, on our side, our own principles and feelings may be respected. May the Spirit of Love move on the troubled waters of religious differences. We hold ourselves in readiness to enter into brotherly communion with any of those who may desire inter-communion with us, in a more or less perfect form."

Last year, at a gathering of the same Synod, the Bishops speak as brothers, "to those Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Spirit produced by their lives and labours. We remember the fact, so glorious for them, that, in evil days, they kept up the standard at once of family virtue and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their Communions, and that the lips of

* An address at the special prayer meeting of the Brighton Conference.

many of their teachers have been touched with heavenly fire. We desire to know them better, to join with them in works of charity. We are more than willing to help to prevent needless collisions or unwise duplication of labour. . . At home, time ripens, thought softens, love has a tender subtlety of interpretation. Controversy, in the past, has been too much the grave of charity. We have much to confess, and not a little to learn." The Synod passed the following resolution:—

"That the Bishops of the several Churches of the Anglican Communion be urged to appoint Committees of Bishops, where they have not already been appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel, where counsel may be asked, in this matter. That these Committees confer with and assist each other, and regard themselves as responsible for reporting to the next Lambeth Conference, what has been accomplished in this respect."

One would be glad to know whether any such committees have been appointed, and what action they have taken; for, in one respect, the Report of the Lambeth Conference of 1897 is less hopeful than that of 1888. At the earlier Conference, the Committee, stating a four-fold basis for Home Re-union, said: "The Committee believe that upon *some such basis* as this, with large freedom of variation on secondary points of doctrine, worship, and discipline, it might be possible, under God's gracious providence, for a re-united Church, including at least the chief of the Christian Communions of our people, to rest"; whereas, the Committee of 1897 seems more tenacious that the *actual* terms of the four-fold conditions shall be adhered to. For they say: "Now to-day we can only re-affirm this position, as expressing all that we can formulate as a basis for conference."

However, if the desire be real—and we dare not doubt it, if the spirit of love be strong—and we confidently believe it, surely the Bishops, on their side, and leaders of Nonconformity, on the other side, will find some means of manifesting the unity which both believe to exist. Perhaps the Evangelical Alliance may be the means; but, if its basis be unacceptable, let some other be searched for and put forth. How can anyone deny the possibility of inter-denominationalism in our country, seeing that the Queen is a good Churchwoman in England and a good Presbyterian in Scotland? An illustrious heathen said, "I am a man: nothing human is foreign to me." Surely, we may take up the words and say, "I am a Christian: nothing Christian is foreign to me." *Unum corpus sumus in Christo*, "and everyone members one of another."

OUR DAY AND OUR DUTY.*

By the Rev. J. Morgan Gibbon, *Stamford Hill Congregational Church.*

The subject assigned to me this morning is, "Our Day and our Duty." That rarely-gifted and richly-graced man, Archbishop Leighton, was once in a company of ministers in Scotland, when the question was put pointedly to each minister whether, in the preceding quarter, he had preached faithfully to the times. All said they had done so, with the exception of Leighton, who confessed the omission, but adroitly apologised by asking, "If so many able brethren have preached to the times, may not one poor brother be allowed to preach for eternity?" It seems to me that the answer exhibits rather more than Leighton's usual wit, and less than his usual wisdom: for, time and eternity are not antipodes. God, who, as St. Augustine said, is a circle with its centre everywhere and its circumference nowhere, moves in time even as He rests in eternity, and rules on earth even as He reigns in heaven. "Priciples," said Emerson, "are of eternity: facts are of time." Well, but even so, the facts which are of time provide the theatre of action and the raw material for eternal principles. Moreover, the facts of any particular time furnish an indication as to the exact form in which eternal principles should be carried out by different individuals.

We read in the Gospels that our Lord, who was always writing upon the hearts of his people, once stooped down and, with His finger wrote upon the ground. Brethren, Jesus Christ still writes upon the ground. In the needs of men He traces, with His Divine finger, His newest will for His people. The needs of living men are a daily revelation of the will of God. Circumstances are God's commentary upon God's own Word, just as consequences are God's commentary upon man's disobedience to that Word. Any Christian man who would be loyal to eternal things, must not shut his eyes to the characteristics of the times in which he lives. A sanctified opportunism, a holy expediency, runs through the whole fabric and structure of the Bible. How was the Bible built up? Book was added to Book. not arbitrarily, as in the composition of the fabled Koran; but Book was added to Book of the Word of God, just as deep called to deep—the deep of man's need crying to the deep of the Divine fulness. Even so, a consecrated opportunism—which is, in fact, nothing but sanctified common sense making its morning market of such chances as offer—must guide us in our operations. We, as Evangelical Christians, must study our own day, and strive to bring our activities into close touch with actual living needs. If we do not do so, we shall spend our time beating the air; we shall be found killing lions long since dead, while living wolves are allowed to worry the flock of God unhindered; we shall be found flogging dead horses, while the humble but nimble ass, of which our Lord hath need, stands neglected at the roadside.

Our fathers in the faith, the Evangelical fathers of the commencement of this century,

* An address at the Brighton Conference.

were guided by this very rule, and so became, in God's hands, the mighty powers they were in the life of this country. Our Evangelical fathers so lived, and taught, and wrought, that something of them passed into every department of English life; so that, as David Hume himself admitted, the quality of West of England cloth was improved by the Evangelical revival—and a revival which does not make cloth better is not of very much account. And by losing sight of this much-needed guidance of Christ's handwriting in the living needs of living men, the Evangelical Party has lost a great deal of power in the nation. Too many good people have been busy, for many years, in the sedulous cultivation of a goodness which is good for nothing in this world. I have read of a Welsh farmer who once invested in a weather-glass. It was a time of agricultural depression; and he thought that if he bought a weather-glass, he would be guided in sowing, reaping, and so forth. It went fatally wrong, as he consulted it every morning. When it promised "fair," there was a deluge; and when the weather-glass said "rain," it was lovely. One day, in desperation, he unhooked it, put it on a pitch-fork, and carried it out, that it might "see the weather for itself." I have sometimes felt tempted, with regard to some delightfully good people—some who appear to be living hundreds of years behind the times, to carry them out that they might see the actual world in which God has put them to live and work.

Well, but "our day"—what is it? What is the message to His Churches which our living God is now, at this very moment, with His own hand, writing upon the ground? When you and I try to stand outside our age and take note of its characteristics, what do we see? We see, to begin with, a great deal of indifference to things Divine. We see a great deal of materialism. We see a voracious greed for the good things of the world. We see a sad neglect of the Word of God, the House of God, and the Throne of God's Grace. All these things are here, as, to a large extent, they have been here always. But that is not all I see. There is a certain unrest in the age of to-day—a certain doubt at the heart of unbelief. Men are afraid of their own position; and there is a craving, and a feeling, and a groping after something—they know not what. Never was an age richer, or unhappier, or more helpless than this age. Pessimism, melancholy, despair, are settling down upon the world. There is a groping and a feeling, as of blind men, after God.

And then I read another sign—saddest of all—namely, that large sections of the Churches naming the name of Christ are lamentably failing to meet the needs of the day. They are encouraging what is worst and discouraging what is best among the characteristics of the nineteenth century. I do not wish to say anything which may be chargeable with uncharitableness; but, what is the essence of Romanism? It seems to me that Romanism is the adaptation of religion to the whims, to the humours, to the caprice and passions of men, rather than an honest application of Gospel provision to human need, and a straight-out declaration of the unbending law of God, for human life. The Romish Church is a powerful one, but is not a brave Church. She does not tell out the truth to men, whatever may be the consequences. Rome amuses men—bribes them by amusing them; and it is not a case for amusement. Religion should stand above the world, with a clear eye, with a spotless robe, with prophetic mien; should speak to men, not with bated breath and whispered humbleness. It should stand as the very spokesman of the Divine law, thundering forth the edicts of Sinai, "Thou shalt . . Thou shalt not." Religion should be brave and spiritual. When religion itself becomes material, then what has happened? The worst of all has happened—the salt has become saltless; and, instead of salt being applied to the impurity of mankind, there is only earth to earth, dust to dust, and ashes to ashes.

These, then, are the signs of the times, as I read them—materialism in the world, accompanied by a deep sense of uneasiness, a pessimism and a longing for something really satisfying; on the other hand, a lamentable falling away on the part of large sections of the Christian Church.

But, now, what is Jesus Christ writing for us in these circumstances? And, Oh! brethren, I would that we may all come to that standpoint of which our Chairman has spoken. There are some who need to be reminded of that principle. We are bound to accept and maintain the position of bond-slaves to Jesus Christ. We are not here to be the servants of a dead and crumbling tradition, but are bond-slaves of the living Lord. What is Christ saying to us?

I can see three words of clear Christly direction. First, a word as to our teaching. The Evangelical fathers had to deal with a people who were imbruted in ignorance and sin; and therefore the chief emphasis in their teaching was laid upon the need of a change of heart, and the application of the blood of Jesus Christ to the cleansing of sin-polluted lives. That teaching is still needed; nothing has happened to make it obsolete. I am getting an old man, and there are young men here to whom I may speak in a fatherly way. I would say, then, let not the so-called progress of the age, which is largely an optical delusion, cheat you into thinking that the primary doctrines of the Gospel are, somehow or other, inapplicable to the needs of to-day. Oh! no; there has been a great change in *things*, but no very great change in human nature. Trains do not carry so far as we think they do. The news which comes throbbing along our electric wires is not so new as we imagine. It is an infinitely old story which we read in our newest newspapers, where the tragedies of Genesis are served up hot and hot in fresh form. If the old people who went to sleep in the placid periods of pastoral England were to come to life in this closing decade of the nineteenth century, amid the whistling and whirring of trains, the thousand strange noises of our hundred-handed commerce, and the lightnings rushing from one end of the world to the other to carry the gossip of its people, they would be greatly surprised, and would doubtless say, "This is not our world, this is not our country; we have come to life in some new world." But I imagine that, if they stayed here for a week, until the first flush of surprise had died away, and if, from things they passed to the contemplation of men—as they watched us, they would surely say, "Ah! but this *is* our world, this *is* our old England; *things* have

changed, but human nature has not changed. These men and women that laugh and weep, sin and pray, live and die, are so marvellously strong and pathetically weak, so wonderfully wise and so tremendously foolish—are our brethren and sisters, exactly the same as we were a hundred years ago." Wouldn't they be right? Depend upon it, as the Frenchman said: human nature—the more it changes, the more it is the same. What men needed in every age, they need now as much as ever: and that is, the animating breath of the Divine Spirit, to give life to dying souls; and the cleansing Blood of the Covenant, to cleanse and sanctify sin-polluted lives.

But it has been said, and with truth, that the Evangelical Party has exhibited hitherto but little sense of the significance of the Christian Church. I would not say this outside, but I may do so as I am face to face with you. It seems to me that, in the times when the Evangelical fathers worked, the signs of the times did not point in the direction of the significance of the Church; but it is through erroneous teaching as to the *nature of the Christian Church*, that the greatest danger is now threatening our religion here in England. Romanism is bringing in a religion which is not the religion of the New Testament. You say such a statement as that is bigoted and fanatical. Listen to the conclusion of the sentence before you express an opinion. Romanists admit that it is not in the New Testament. Cardinal Newman, over and over again, admits it. "Why *should* it be there?" he says. "Is not the Church older than, and superior to, the Book?" Therefore I say again—and I say it with no touch of fanaticism or uncharitableness—Romanism is bringing in again a religion admittedly not that of the Book; a conception of the Church, of the ministry, and of the sacraments, which is conspicuous by its absence from the teaching of Christ and His apostles.

So far as I can read the signs of the times, our Lord is writing in the circumstances of these hours, days, and months, His desire that we who call ourselves by the great Evangelical name, should sound forth His teaching, should preach His Word. That we should preach it in all its fulness; not culling little tit-bits, not going to the New Testament for little comforting words. Oh! men and women, some of you take a great deal too much comfort. You want rousing, you want life put into you!

We are told that the services of the "low" Church are disgracefully simple and barren; we are told that the chapels of the Nonconformists are ugly to the point of sacrilege. Ah! but there is meaning in the simplicity of the "low" Church services, and in the "ugliness" and "barrenness" of our chapels. These things are a protest against the introduction of anything into the worship of God that shall for one moment seem to trench upon the prerogatives of the alone-adorable God. It was said that Luther woke antiquity to defend the truth; and he himself said that he was engaged in making the prophets talk German. *We* must wake antiquity, if need be, and call upon Paul, John, Peter, and James to rise in our cause. Let us preach the Epistles as well as the Gospels, and din into the ears of a stiff-necked generation the A, B, C of the Christian Church, until, before our united preaching, the idols shall vanish from the Churches, and the whole nation be penetrated by a sense of the living God.

Well, once more, as to our life. The great word of priestcraft is *authority*. When I meet a priest who tells me things which are, on the face of them, ridiculous, and I say to him, "How can you expect me to believe it?" his answer is, "By authority." He stands before me, invested in something which he calls authority. I agree with him to the extent that men have a right to demand authority in their teachers; and it seems to me that Jesus Christ is commanding us of the Evangelical Churches to give to men the very highest of all authority, even the authority of a holy and beautiful life. There is no authority like life. You go back to the first century, and you see the little Christian Church emerging into being. It comes out upon the broad platform of history, and lifts up its protest against things infamous and unspeakable, then the commonplaces of Greek and Pagan life. What was the result? Men libelled the Apostles and the members of their Churches, calling them hypocrites and madmen. The hoardings of Rome were covered with scrawled caricatures of Christians, and people believed the lies. What did the early Christians do to answer them? They lived and died, until the sublimity of their living and the pathos of their dying filled the world with admiration; and, at length, the veriest fool in the Roman Empire would not dare to repeat the libels of three hundred years before. The very Devil himself had to call in these lies, and hang them upon the walls of his museum of antiquities, among the obsolete armour of infamy, until a darker age came round.

Do you remember that, when this Evangelical movement began a hundred years ago, the common name for an Evangelical was "hypocrite"? I have read of one who, being overtaken by night, met a boy, of whom he asked the question, "Are there any Evangelicals in this neighbourhood?" "No, sir; I know of none." "Are there any Methodists?" "No; I never heard of them." The man then bethought himself of a better way of putting it: "Are there any hypocrites here?" "Yes, sir; there is one"; and the boy took him to a place where he found right brotherly hospitality. That was one of the names by which the godly were then known. And what did those men and women do? They lived and they died. "Our people die well," said John Wesley. They lived and died to such purpose that the veriest fool in England dared not repeat the libels.

Give to men the supreme authority of life. To all of us, repudiated by Rome, disowned by Ritualism, the command is, Live the life—a life of holiness, integrity, sweetness, and brotherly unity. Let us have done with mutual suspicion of one another—that cowardly labelling of men as "down-grade," when we know nothing about them. Let there be union, let there be spiritual love. We of the younger generations are true to the Divinity of Christ; we are true to the belief in His Atonement: we are true to the hope that this world can only be regenerated by the living action of the Holy Spirit. Is not that enough? Do you older men want to

bind us down by a narrower creed? God forbid! Let us show to the world the beauty of individual life, and the beauty of a united Christian life, and we shall carry the world before us. This we shall do in the might—not of ourselves, for we have none—but in the power of the eternal God. 'Tis a law of God that only the compact tribes win the battle. The compact Churches, in close marching order, will rout the Romanist invasion.

As to its service, that was a dominant note in the early days of the Evangelical movement. I thrill with admiration, and blush with shame, when I think of the activities of those early Methodists and the men and women who worked with them. How they preached! Morning, noon, and night, they were at it. And how they worked in between the services! They were found everywhere, like God's quicksilver, running up and down the country—in the fevercen, in the prison, in the gaol, or in the peasant's hut. Oh! living hands and feet of Jesus, we honour you, love you, stand abashed before you!

Since then, there has come into the Evangelical Party a withering belief that contact with the actual realities of the world, while serving Christ, sullies the purity of individual life; that if we live among vanities some of them will conquer us at last. A great many Christians seem to believe in cultivating a useless goodness. A friend who rode outside an omnibus was the subject of this expostulation from his wife: "How could you allow yourself to be shut outside, and bear the sight of all that vanity?" But busy life is not vanity. Where is the vanity of London? In its suburbs, with villas where many good people retire, like rats to the heart of a cheese. That is vanity. Where is vanity? In the monasteries and convents, where we are told that the highest ideals of piety exist. If you believe that contact with the world, in the service of Christ, sullies, if you believe that purity is best attained by retirement and withdrawal, you cherish rank Romanism.

Have you seen the mountain stream coming down, clear as crystal, beautiful as the garb of an angel, singing to the sedges, rustling among the reeds as it comes, the playmate of the hill children? Is there a lovelier thing in all God's world? As we see her, we say, "Do not descend to the lower depths, or you will lose your purity." But she says, "The law of my God is upon me; I must go"; and she washes the feet of great cities, mingles with many things which are not pure, and, to all, ministers of herself. The waves of the sea come to welcome her, purifying her in their own purity. On some April day, she ascends in wreaths of mist, spanning the heavens in a seven-hued rainbow, as we look up to see the same sight which met the wondering gaze of Noah. What is it? It is the mountain stream. She gave herself, in obedience to God's law, to the needs of men, and God has made her wondrous fair again.

Oh! brethren, who are the fair Christians? Nuns and monks immured in cloister and cell? No; men like Paul, Wesley, Livingstone, and others, who, careless of self, have given themselves to all the activities of Christian service. There is no sullying or soiling of their spiritual life, no spot upon their characters; and God has set them in His firmament, to shine as stars for evermore. More service, brethren! Truer service, holier life, fuller teaching, and we shall win this battle. The armour of our warfare is not carnal. We are not to fight by blows, knocks, shouts, and hard words. We must keep the respect of the English people. We have them on our side, if we know how to utilise the fact. If Romanism wins the day, which God forbid, it will be due, not to any power in Romanism, but to the supineness of the Evangelical Churches. All the omens are good—science is Protestant, art is Protestant, government is Protestant; and, please God, we will keep religion, in this country, Protestant, too.

OUR PROTESTANT HERITAGE.*

By the Rev. J. G. Greenhough, M.A., *ex-President of the Baptist Union.*

I am very glad to have a place on this platform. It is a joy and an uplifting to speak about our Protestant heritage. There are profane Esaus who despise their birthright, and men of reputed holiness who are ashamed of it. Gather me not with that troop. I suppose we are all Protestants here. The word is our rallying point to-night; and, with all our differences, we join our hands and hearts around the Protestnt flag. We make no apology for the word; we are not of those who speak it with bated breath and whispered humbleness, nor do we even blush to mention it at all; it suggests to us nothing but sacred memories and proud hopes. I would rather call myself a Christian; but next to the name which is above every name, I place this one of Protestant. I care not for the etymological sense of the word, but I think of all that it stands for. It stands for Christian freedom, for the truth as it is in Jesus, for Gospel light against mediæval darkness, for human rights against ecclesiastical tyranny, and for the onward march of humanity against the chains that would hold us down or drag us back.

I believe, and we all believe, that between the Protestant and Sacerdotal positions—and I do not care whether it is Romish Sacerdotalism or Anglican—between the two positions a wide gulf is fixed. It is not a battle about words or a dispute about forms, but there is a fundamental divergence; the two things cannot meet except in conflict. Like the flesh and the Spirit, they are contrary the one to the other; and, like Esau and Jacob, they have struggled in the very womb. They have been struggling ever since, and must always be opposed until the mightier one prevails. There are people who say, "Peace, peace," when there is no peace, and

* A Speech in the Dome at the Brighton Conference.

who are continually telling us, with a simpering smile—like Mr. Toots, in Dickens—that "it is of no consequence." They are either innocently amiable and feeble-minded like that gentleman, or their convictions are too light to be a burden to them. The people who cry that there is no difference, are either trying to blindfold us while they steal away our faith, or they are people who would prostitute charity to the service of indifferentism. Our fathers thought there was a mighty difference between the Pope and Luther, between Bishops Bonner and Latimer, between bloody Queen Mary—as they called her—and good Queen Bess, between Archbishops Cranmer and Laud; between Spain, with its Inquisition tortures and prisons, and our fresh, healthy, open English life, free as the breeze. And, because they believed in those differences, they fought the battle of truth and righteousness, winning for us our freedom, our splendid heritage, and all that makes our dear land great.

They who would undo such work are traitors to the country, as well as false to the Church whose sworn servants they are. I think such have more sympathy with the wily priest who has impoverished Italy, beggared Spain, and reduced France to the level of the Dreyfus iniquities, than with the stalwart sons of freedom who have girdled oceans and continents with the dear old flag and all that it represents. The one thing upon which all Protestants are agreed is, that the priest shall not have rule again in this land, between the soul of man and the Saviour. I do not wonder that the new priest hates the Reformation: the Reformation hated him and all his tribe. It was a victory over the priests, and it brought Christians back to Christ. It unveiled the sweet, authoritative face hidden by the darkening forms of priests. It made the Saviour supreme in his own domain, and swept aside the impudent pretenders who usurped his office.

We are pledged to maintain the principle of Christ's sole Masterhood, and the equal freedom of access to Him given to every believer; and that principle Sacerdotalism is undermining, assailing, and seeking to destroy. It will only succeed, as it has hitherto, in so far as it hoodwinks the people as to its own true intent. It has moved on so far, because its movements have been shrouded in a carefully-prepared secrecy. Duplicity is its method, and Jesuitism is its ally. Only in that way can it work. I think the whole history of the movement might be described in the words of St. Paul concerning "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." Let the people of this land know what the meaning of it is, and I think there will be a speedy end put to the business.

The Briton does not love priests, and never will do so; it cannot be, because the former has an open Bible. The Bible Society is the greatest foe of the Sacerdotalist, and he knows it. We cannot, with the open Gospels and Epistles before us, believe in an official priesthood in the Christian Church. The Gospels tell us that the priest was an enemy of our Lord from the first. It was the Jewish priests who contrived the death of our blessed Lord. Roman puppets dealt the murderous blow, but the hands of priests pulled the strings. They slew Him because they knew that His teachings went against their pretensions. They slew Him to save the priesthood; and, by a strange irony, in slaying Him they destroyed it. For, by His death, He offered up the one Sacrifice which would make all their sacrifices grotesque and hollow mockeries. By His death, He was exalted to be the great High Priest who should render all other priests superfluous and even vain impostors; and by His death, He opened the new and living way by which everyone can have free access to God, and full forgiveness, without any functionary to bar the way or facilitate the entrance.

We want no priest, in the real sense of that word, in the Christian system; because everything which he pretends to do and offers to do for us, is either something which has been done once for all by our great High Priest, and need never be repeated, or it is something which we can do better for ourselves, and ought to do for ourselves. It is a denial of our Christian manhood to let others do such things for us. I want no priest to take my prayer up to God. Why should I? I can talk to Him, face to face, almost as a man talketh to his friend. I want no priest to hear my confessions, and grant me absolution. If I am truly penitent, God's word of forgiveness is in my ears long before I could tell off my story to my fellow sinner in the confessional. I want no priest to offer up a sacrifice for me, for the Sacrifice in which I believe was offered once for all, and is complete. It is a mockery to imitate it, a profanity to repeat it.

I say these are the Protestant verities which are rooted deep in the hearts of English Christians; and yet we have the Sacerdotalist in the midst of us declaring himself to be indispensable, telling us almost that our salvation depends upon him, from the first to the last, exalting himself and his functions by every conceivable device. He sets up the confessional, that he may make it almost impossible to get assurance of forgiveness without him. He tells us that, without him, there is no Church, no saving grace, and no union with Christ. He almost tells us that the prayers of the saints have no validity unless they go up amidst the smoke of his incense. We seem to hear him saying, all through, "Behold me, I am the way; without me, ye can do nothing. I have all the spiritual medicine that is needed for the saving of souls; and, apart from me, ye are only helpless cripples, lying outside on the Temple steps." I can hardly speak of that with patience; I cannot think of it with charity. And I want to say to him, "Stand out of the light; you throw your darkening shadow over the face of my God, blocking up the free and open door-way through which I would pass to the King Himself. Away with your altars, candles, crosses and crucifixes, vestments, gestures and postures, 'holy'-water, confessional-boxes, censors, *in*-cense and *non*-sense—things which are only waxwork and not life, and pretensions which are only impositions and not power. You tell me these are helps towards God. Are these the gateway into the Temple? Is Christ so hard to get at, that we have need of this cumbrous machinery to help poor cripples? I tell you they are only dead-weights upon the soul, chains upon aspiring

feet; and, I beg of you, take them all away, and let me see the face of my blessed Lord, and leap up to embrace Him."

This English land, too, in its deepest heart, both says and feels that we are Protestant—the vast majority, both in the Established Church and in other Communions; and I do not fear, myself, if the people only know this thing that threatens us. I have no fear whatever that they will deliberately take upon themselves again the yoke which our fathers flung off; that they will embrace and welcome again the thing which our fathers spat out of their mouths with intolerable loathing. Were such a thing to happen, we could only describe it, in a vulgar but Scriptural proverb, as the dog returning to its vomit. But I do not believe such a thing can or will be. We know too well what it means and would lead to. To invest any human being with these awful functions, this stupendous power over the souls and consciences of men, is to rob all other human beings of their independence, almost to rob them of their manhood; to make them beggars and suppliants at men's feet, when they ought to be self-reliant or dependant upon God alone. We are not slaves, we are freemen.

Priestcraft is the most humiliating of all tyrannies. Wherever the priest goes and has real power, a blight goes with him—a sort of canker or cancer, eating out the best life of the nation, or changing it into disease. I know that a priest may be good, earnest, and self-sacrificing—he often is so, and we should not forget it—but thereby he deceives the very elect. It is the system that demoralises: the giving to one man this awful power. It corrupts the man himself, to begin with, and then everything about him. Wherever the priest goes, he drives the intelligent people into atheism, and converts the rest into weaklings. He darkens the light, warps the conscience, enervates the moral force, and destroys the liberties of all who submit to his yoke. "By their fruits ye shall know them." If you want an object lesson, look at Spain, Cuba, the Philippines, and every place where the priest has had free play and done his will. This freedom-loving, truth-loving English people is not going into the darkness again, after walking in the light all these years. This is a Protestant land; and, by the Grace of God, it must be and shall be such for evermore. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Missionary Notes.

SMYRNA.—There are many who remember the providential circumstances under which the Smyrna Medical Mission became possessed of its valuable and increasingly useful Beaconsfield Memorial Hospital. The late Mrs. Muir of St. Stephen's had raised about £1,000 to establish some memorial of Lord Beaconsfield in connexion with the Mission to the Jews, of which race he was so eminent a member; and the need of a hospital at Smyrna having been brought before her, she devoted the funds in her hands to that object. The late Mr. J. T. Morton of London, having heard of the good work being done in connexion with the Mission by Dr. Prinski Scott, supplemented these funds by a gift of £300; and thus with contributions from other interested friends, and the proceeds of a successful bazaar at Aberdeen, a hospital and mission-house were secured in a convenient part of the city, with grounds of their own such as do not often belong to institutions of the kind. During these twelve years the hospital has been a means of bodily relief to many of the afflicted sons and daughters of Israel, and it has afforded precious opportunities of making known to sufferers the Lord Jesus Christ as the True Shepherd of Israel and the great Physician of Souls. Now there comes an appeal to the friends of Israel in the Church of Scotland to provide means for the extension of the hospital. Dr. R. Lee Bolton, whose labours in the Medical Mission have been most assiduous and successful, has laid before the Church a proposal to enlarge the hospital by adding another dozen beds. There is a special purpose in the proposed enlargement. In Smyrna there are no trained nurses for the sick besides the two Scotch nurses in the Church of Scotland Medical Mission. Leading practitioners in the city are anxious to see native girls trained as nurses, and have assured Dr. Bolton of their support to any movement in this direction. Dr. Bolton's proposal is to provide such training for the girls of our Mission-school, many of whom are quite of an age to enter upon training, and have no career before them when their education is completed.—*From "The Church of Scotland Home & Foreign Mission Record."*

LOWER BURMA.—*Maulmain.*—Miss Haswell, in an interesting letter to *Without the Camp*, refers to work amongst lepers in this country as follows: "K. H. M. was actually dying, the eyes fixed and the breathing in gasps, but when I asked him if

he knew us, he nodded. I then asked him, if he were resting in Christ, and his soul at peace with Him, to lay his hand on his forehead. This he immediately did; after letting his hand keep its position long enough for us to be sure that he had placed it there in answer to my request, he lifted it, and waved his hand upwards two or three time. I said, 'Are you trying to show us that you are about going to be with the Lord Jesus Christ?' and then he nodded. I read some verses from John xiv. and then prayed for the Lord to be with him and grant him an abundant entrance into the heavenly mansions. I asked him if he had understood, and again he nodded. We bade him good-bye in the glad assurance that he was a redeemed soul, and that we should meet him in the glory, no longer a loathsome, corrupting leper, but with a body like unto Christ's glorious body. Dr. Ellen Mitchell and a blind Christian man who lives in the Mission Dispensary have cared for the lepers most faithfully. We have got two acres of ground from Government for an asylum. On the Queen's birthday in Maulmain a very large shed was put up, and the Queen's statue was unveiled, and the town lighted with gas. The Christian blind man had an inspiration. 'Why not ask that the shed be given to the lepers?' Dr. Ellen Mitchell and I went at once to the Municipal Secretary and to the Deputy Commissioner, and we got a gift of the whole thing. The materials have been taken to the *graveyard* where the lepers are *living*, and a barrack eighty feet long by fifteen feet wide has been put up for the poor creatures to shelter in until the Asylum buildings can be put up. The Municipality have promised to help to support the lepers, and we hope to get a good many substantial gifts from the Burmese and Indian merchants, as well as the Europeans."

CEYLON.—A description of the various religious parties and denominations in this island is given in a graphic letter written to *The Baptist Magazine* by the Rev. W. D. Hankinson. The need for vigorous evangelical missionary work is most apparent: "Buddhism, in probably its purest form and awakened to a new activity chiefly by Theosophical encouragement, has about 1,900,000 adherents; Hinduism claims the larger majority of the Tamil race, to the number of 650,000; Mohammedanism is co-extensive with the race of Moormen, together with the Malays and Afghans, thus numbering about 210,000; Roman Catholicism claims 250,000 adherents, most of whom have descended from those who became Catholics under the pressure of Portuguese influence and government. Protestants of all shades, including 30,000 Episcopalians, number perhaps 65,000 adherents, though this number is misleading if taken as a test of real Protestant strength, for it is inevitable that a large number are Protestant Christians in name only. From this it will be seen that almost every phase of religious thought, Christian and non-Christian may be met with here. To carry on work for Christ in such a centre needs not only an intelligent apprehension of the various religious and phases of thought represented, but a deep spiritual experience which enables us to be quiet and content in the midst of opposing and conflicting forces. . . . I am very thankful to be able to speak of spiritual blessing at several centres, and we are feeling that God is with us in answer to our prayers. Real conversions are reported from various stations. Next Sunday at our centre we expect eight will be baptised after due enquiry and testing, while from another station comes the good news that eight or ten have accepted Christ, and among them some Buddhists; from another station tidings of two enquirers; from another, four; from another, four; while one is to be baptised at Cinnamon Gardens Native Church, Colombo. I simply send these facts because I think they will cheer, and help to show that Ceylon is worthy the earnest prayer and sympathy of all."

THE WOMEN OF INDIA.—In a communication to *The Zenana*; or, *Woman's Work in India*, the first impressions of Miss Deimber, a lady Missionary, supply valuable information of the necessity that exists for sending forth more labourers into this field so white unto harvest. After comparing our Bible with the Vedas, or holy books of the Hindus, as to their teaching concerning women, Miss Deimber says: "I hear people say, 'Oh, but they do not feel it.' May I pass on what the women I know have said? As a rule they are too proud to confess that this Parda system makes them miserable. I recall a young woman's face how it brightened when she spoke of the time when she, as a little girl, was allowed to walk about;

when she saw flowers, and the wide expansion of the blue sky, and the street with all its traffic. Poor thing, the rest of her life she has to be content with the memory of it! Another uttered this complaint: 'Why did God create her like this, whilst we, who were also women, had such freedom?' Another asked if the great Queen of England was not able to issue a command that the women of this country should be treated like those in Europe?

Oh, there are cries of pain,
To be heard again and again.

Shall it always remain thus? Shall her life-long imprisonment be lengthened into an eternal one? Surely not, for God's, for Jesus' sake, not. I hear some one else say, 'Leave them alone; do not disturb them in their lower life, and they will go on quite happily and contentedly.' If there ever was such a time, is it not too late now for this advice? Has not the sound of Western civilisation even reached the zenanas, and have not its inmates heard of her privileged sister from Europe? But privilege brings responsibility, and this responsibility carries with it a solemn charge—a charge from our Lord and Master—a charge to change this hopelessness."

Items of Interest.

IRISH BRANCH OF THE EVANGELICAL ALLIANCE.—The Dublin Council are making arrangements for a Protestant Congress to be held in that city from March 6—8, 1899, for the re-statement and re-affirmation of Protestant and Evangelical Truth. Details will be announced later.

THE ANGLO-INDIAN EVANGELISATION SOCIETY.—Meetings have recently been held in various parts of Scotland to bid God-speed to the Rev. P. R. Mackay, of Prestonpanz, and Mr. Andrew Stewart, of Wardie, Edinburgh. Both of these are well known and loved for their work's sake, and are now on their way to the vast mission field of India.

WE ARE DESIRED BY A CORRESPONDENT IN PARIS to ask the members of the Alliance to offer special supplications to God on behalf of France in the present crisis—"her rulers and people"; and to remember, at the same time, Miss de Broen, who for the last twenty-seven years has laboured to make Christ known to the working people of Belleville.

HUNGARY.—The revised version of the Hungarian Old Testament has just been published. The fourth Conference of the Churches on the other side of the Theiss was held in September at Debreczen. The sermon on the occasion was preached by Professor Erdös. A meeting was subsequently held, numbering 500 persons, at which a profitable discussion took place on Church Government.

DEAN FARRER AND THE SALVATION ARMY.—The Dean presided at a crowded Public Meeting at Canterbury, when Mrs. Bramwell Booth spoke on the work of the Salvation Army. He said his attendance at such meetings had sometimes subjected him to endless vituperation, which would probably be repeated now; but he should regard all such censure as lying immeasurably below his utmost capacity for disdain in matters of this kind. He only consulted his conscience. Christ recognised that there always would be in the world many folds in the one flock, and when he saw the magnificent work, and especially Christ-like work, done by many true Christians who did not belong to his own particular Church, he thanked God and took courage that He had servants in many denominations. The Church of England was doing a great and noble work, but there was ample need and room for all other workers, and he should always hold out the right hand of fellowship to those who were sincerely taking part in that mighty work for God of improving the condition of things in the world.

Evangelical Alliance.

THE BRIGHTON CONFERENCE.

OCTOBER 31—NOVEMBER 2.

Once more the Annual Conference of the British Organisation of the Evangelical Alliance has come and gone. The meetings at Brighton this year awoke unusual interest in consequence of the publicity given to the spread of Ritualism in the English Church. Many of the supporters of the Alliance, as well as a considerable section of the Christian public, were anxious to know what steps the Alliance would take in face of the common danger threatening Evangelical religion. The Council also had issued a circular inviting Evangelical ministers of all Christian Churches to meet them at their Rooms, and confer as to the wisdom of taking united action in holding public demonstrations in the Metropolis and the provinces. This fact had been communicated to all those taking part in the Convention.

The programme of the meetings was a varied and practical one, and the speakers themselves representative of the many branches of the one Church of Jesus Christ. Special prominence was given to the public meeting arranged to consider the burning question of "Our Protestant Heritage." Much fervent prayer to God anticipated the gatherings, while, in answer to it, the power and presence of the Holy Spirit were consciously evident.

Sermons, moreover, on Christian Union were preached on Sunday, Oct. 23 (Sunday, the 30th, being Hospital Sunday), in most of the Evangelical Churches of the town by the resident ministers. The world-wide work of the Alliance was also the subject of discourses by the Rev. J. Gosset Tanner in St. George's Church, Kemp Town, and by the Rev. H. R. T. Jackson, Deputation Secretary, at St. Matthew's in the morning and at St. Margaret's in the evening. On the same day the practical operations of the Alliance were brought before the congregation attending North Street Church by the Rev. Joseph Woodhouse.

At the opening prayer-meeting in the King's Rooms of the Pavilion a very hallowed feeling prevailed. The audience was large and most sympathetic; the address by the Rev. J. B. Figgis being singularly appropriate. The other prayer and public meetings were held in the handsome Music Room, except the great meeting in the Dome. The Conversazione was a thoroughly social and pleasant gathering of supporters of the Alliance. The welcome was given to the guests as they entered by Captain the Hon. R. Bingham, and the Revs. Hubert Brooke and J. B. Figgis. Tea, coffee, and light refreshments were served in the Drawing-room of the Pavilion. A number of Brighton ministers and residents, visitors from several provincial branches, and many members of Council from London, shared in this happy reunion of Evangelical Christians. Immediately following this interchange of social amenities came the first public assembly. Every seat in the Music Room was occupied, and the platform thronged, including Fraulein von Weling, from Thuringia, and Pastor Rohrbach, from Berlin. Throughout the whole Conference the interest manifested in the various subjects treated by the different speakers was very conspicuous. The gale of wind and drenching rain greatly diminished the attendances on the last day.

Sincere sympathy was felt for the Rev. Dr. Grattan Guinness, who was prevented delivering the annual address by the extremely serious illness of Mrs. Guinness. At the suggestion of Lord Radstock, at the Tuesday prayer meeting, the sorrowing family were remembered in sympathetic supplication.

The meeting in the Dome was very largely attended, and of an exceedingly ardent and enthusiastic character. The Chairman, Sir C. R. Lighton, Bart., in an excellent speech, struck the keynote, and was supported on the platform by the Revs. J. G. Greenhough, M.A., H. J. R. Marston, M.A., George Hanson, M.A., C. H. H. Wright, D.D., by numerous influential Brighton ministers and laymen, and several members of Council from London. The gifted speakers who followed the President with such fervid testimony of loyalty to Evangelical Protestant truth received the heartiest support from

the great audience. Not one dissentient voice was heard. The forward movement of the Alliance in favour of a distinct re-affirmation of New Testament Truths may be said to have commenced at this gathering. An organ performance was given and solos sung by ladies before the proceedings of the evening commenced. A united choir, composed of contingents from various churches in the town, effectively led the singing. We hope to be able to publish *in extenso* in the columns of *Evangelical Christendom* the speeches delivered on this important occasion.

Daily reports of the Conference during its Session appeared in *The Times* as well as in the leading daily journals. In the provinces, too, the principal newspapers in such centres as Leicester, Liverpool, Manchester, Nottingham, Birmingham, Leeds, Sheffield, Bradford, Bristol, York, Cardiff, Newcastle, Edinburgh, Glasgow, Belfast, Dublin and others published appreciative paragraphs. In some cases favourable comments upon the practical work of the Alliance found expression. The religious Press also in many instances gave appreciative paragraphs and notices. Satisfaction was generally expressed at the attitude of the Council towards prevalent Sacerdotal practices and teaching.

To the local Committee, together with their President, Captain the Hon. R. Bingham, R.N., and the Honorary Secretaries, the Rev. J. B. Figgis, M.A., and Colonel Barré J. Goldie, the warmest thanks of the Council are due for their admirable arrangements, which contributed so much to the success of the Conference.

But while grateful for the help rendered by friends in this pleasant undertaking, our hearts turn to our Heavenly Father in devout thanksgiving for the numerous tokens of His approval and favour. "The blessing of the Lord maketh rich." To Him be the praise and the glory for ever!

The following summary of the proceedings does not give the whole of the speeches and addresses in full. Some will be found in the present issue, and others will follow in a later number of *Evangelical Christendom*.

MONDAY.

A special United Prayer-meeting was held this afternoon in the King's Room of the Royal Pavilion, over which the Rev. J. B. Figgis. M.A., presided. The room was crowded, and a gracious spirit of supplication prevailed. After a hymn had been sung and several prayers offered, Mr. Figgis gave an address, which was much enjoyed, on "Everyone members one of another." [This address appears *in extenso* in an earlier part of our present issue.]

CONVERSAZIONE.

At seven o'clock, a large number of guests assembled in the Drawing-room of the Pavilion. It proved to be a most enjoyable social opportunity for members and friends of the Alliance to become more intimately acquainted with each other, while strangers were cordially welcomed.

PUBLIC MEETING.

Arrangements were made for the first public assembly to be held in the spacious and handsome Music Room of the Pavilion. When Captain the Hon. R. Bingham, R.N., President of the local Committee, took the chair at eight o'clock, nearly every seat was filled. It was evident that the Conference had awakened wide-spread interest amongst all sections of Evangelical Christians in Brighton. The hymn, "Glory to God on High!" having been sung, the Rev. J. J. Brooker read a portion of Scripture, and the Rev. E. D. Stead offered prayer. Thus opened the fifty-second annual Convention, amid great encouragement. Captain the Hon. R. Bingham then addressed the meeting. He said:—

My Christian friends,—Speaking as Chairman, and on behalf of this meeting, as far as it consists of residents of Brighton, I feel fully justified in offering a warm welcome to the Alliance, which is represented here after an interval of fourteen years.

One of the principal objects for which the Alliance has been constituted is to form a bond of visible union which shall be in recognition of that spiritual union existing, but not always recognised, between believers of all denominations who hold the fundamental truths of the Christian faith, common to all the Evangelical Churches.

This, no doubt, is a very desirable object, and one which must be thoroughly in accord with the will of our Lord and Saviour Jesus Christ; because, as you remember, He prayed that His disciples might be one.

That there has been a marked increase of kindly feeling, cordiality, love, and toleration of minor views between Evangelicals during the last fifty years—the period for which this Society has been in existence—is, I believe, the result, to a considerable extent, of the work of the Alliance. The Universal Week of Prayer instituted by the Alliance must be a considerable factor in bringing about the desired result.

Christians of different denominations cannot meet day after day at these meetings in the Universal Week of Prayer, and ask for those spiritual blessings which all the peoples upon the earth require, without realising their oneness in Christ, and the insignificance of the differences which divide them.

I hope that the outcome of this Conference in Brighton will be a deepened sense of spiritual union, and that it will manifest itself in the daily life by a greater display of kindly, cordial feelings and toleration between the members of different denominations, and by a greater readiness to co-operate in all work for the extension of our Redeemer's kingdom which can be carried out upon undenominational lines.

To illustrate my meaning, I will mention a few of the societies which, it appears to me, ought to be heartily supported by us—viz., the British & Foreign Bible Society, the Religious Tract Society, the London City Mission, and the Brighton Town Mission. If we who are agreed upon all the fundamental truths of the Christian faith cannot co-operate together in work of this kind, what a farce it is to talk about Christian re-union.

Now, there never has been a time since the Reformation when it was more imperatively necessary for Evangelicals to stand firmly united, and to show a bold and unbroken front to the encroachments of Romanism. Extreme Ritualists are by far the most dangerous people. They profess to be teaching the doctrines of the Reformed Church of England, whereas they have deliberately re-affirmed and re-adopted all the corrupt practices thrown off at the Reformation.

There are histories, which I have seen lately, being circulated by thousands among the young people of the Church, which teach that the Church of England, after the Reformation, was continuous with that Church before the Reformation, with the exception, perhaps, of the supremacy of the Pope. I would ask any fair-minded man, who has not taken part on either side, but who is acquainted with the facts of the case, if that is an honest statement.

In conclusion, let us earnestly contend for the faith once delivered to the saints, and teach the young what are the real facts of our Evangelical faith.

ADDRESS OF WELCOME.

This was given in a genial and hearty manner by the Rev. HUBERT BROOKE, M.A., Incumbent of St. Margaret's Church, Brighton. It was pleasant to hear that he was in the succession, by family ties and official connexion, with some of the founders of the Alliance. [The address will be found *in extenso* on another page.]

The Chairman then invited FRAULEIN VON WELING, a visitor from Blankenburg, Thuringia, who has been much honoured by God in the establishment of Conferences in Central Germany for the promotion of united Evangelical work and the deepening of the spiritual life, to give an address. To this invitation she replied briefly, as follows:—

I am here this evening as representing the Blankenburg Branch of the Evangelical Alliance. Blankenburg is in Luther's land, in the centre of Germany. I know it was the wish of the late Mr. Arnold that this Branch should be in direct communication with England, and we are thankful thus to have a claim upon your interest and prayers. The branch has been only this year formally constituted. Perhaps it will be well for me to show how, in the development of its work through past years, it has become worthy of the name. It began, thirteen years ago, by twenty-eight persons meeting in a small room. The annual conference has outgrown every building in which it assembled; until, trusting to the help of God, a new and large hall has been built and opened this year capable of accommodating five hundred persons. These five hundred men mean something more than they would here with you in England. The greater part are pastors and workers, who carry the blessing with them all over that great Fatherland. You little know what a blessing it has been to us that the Council of the Evangelical Alliance and the Keswick Council have sent us their delegates, thus giving an international character to the conference, which is its great charm. I believe, also, that the blending of British and German lines of religious thought may tend to unite the two nations more than many a political alliance. Another outcome of the conference—an outward and very apparent result—has been a rather extensive work in Armenia. We do not believe in any work for Christ in our own strength, but we do believe in Christ working through the members of His united Body, and therefore we expect "greater things than these."

The next visitor, the Rev. C. H. H. WRIGHT, D.D., of Liverpool, also spoke warm responsive words. Our readers will be gratified to learn that he has recently been appointed Superintendent of the Protestant Reformation Society, and will be taking up his residence in London at an early date. Dr. Wright said:—

In listening to the address of the Rev. Hubert Brooke, it struck me that, while he claimed connexion with the Alliance from the very commencement, my claim—if you will allow me to make an Irish bull at the outset—is even older than that! Before the Alliance was founded in 1845, its preliminary meetings were held in Trinity College, Dublin—the city where I was born. My father was among those who attended them. It was from Ireland, originally, that the idea of an Evangelical Alliance came to England; and among the records of the Irish Council of the Evangelical Alliance we have the full accounts of committee meetings before the idea was broached in great England.

It has been my pleasure in different lands to do something for the Evangelical Alliance. In Germany, where I was five years British Chaplain at Dresden, during the eventful times of 1866, we had a remarkable meeting of the Evangelical Alliance, in which Germans and English-

men took part, in the two languages. Considering all things, it was a great movement. We could not get a single pastor belonging to the city at that time to take part, but we had several German pastors from other places. Among them was the Chaplain to the Prussian Forces then in charge of the city of Dresden.

During the war of 1870-1, those who were members of the Evangelical Alliance in the north of France were engaged, in common with myself, in alleviating the sufferings of some among the wounded, and prisoners of war, in various places. There was a great deal of good work carried on, which was not mentioned in the newspapers of the time, through the instrumentality of members of the Alliance in France.

I instance this to show the advantage of an Alliance such as this. It has been my privilege since, in very many visits to the continent of Europe, north as well as south, to see the advantage of this work, and can testify that, whether in my own country of Ireland or in foreign parts, the Alliance has been, when properly carried out, a real power. This has been so, not because of the large numbers of those who join its ranks. But I trust that the time is coming when all who hold Evangelical truth will join heart and hand with those who accept and contend for the faith once delivered to the saints.

Never was there a more earnest crisis, or a louder call than the present to look carefully unto ourselves, and see on what terms we can offer the right hand of fellowship to our brethren. Cordially do I maintain, as a member and clergyman of the Church of England, that I have no hesitation whatever, and never had from the commencement of my ministry, in recognising to the full the order of other Protestant Churches at home or abroad. Never, on any occasion, have I taken a different stand from this; and I do hope that the time is coming when all the figments of "Apostolical succession," and the like, will no longer have hold upon the minds of any who ought to be allied on the same line of conflict.

We must speak of warfare, for we cannot cry, "Peace, peace," when there is no peace. We must remember that the Christian is called to war a good warfare, under the Captain of his salvation; but "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; . . and bringing into captivity every thought to the obedience of Christ."

I cordially thank Mr. Brooke for his kind words of welcome, and trust that this Conference of the Evangelical Alliance in Brighton will be successful in the present and in the future.

At the desire of the Chairman, Mr. M. H. Hodder then rose, and, on behalf of the Council, responded to the Address of Welcome in these words:—

Mr. Chairman and Christian friends,—We have heard words spoken by our good friend Miss von Weling, from Germany, whose presence at this Conference has added much to the interest of the meetings. We have also listened with pleasure to Dr. Wright. We are always glad of a word from Ireland; but it seems quite natural that we should hear from London. I am very sorry that neither of the Hon. Secretaries is able to be present this evening; but, as one of the elder members of Council, I am delighted to find myself here, and I very gladly respond to the delightful welcome that you have given us. We are very thankful to the friends in Brighton for inviting us, and are grateful to Mr. Brooke for his admirable address, loving words, and cordial greeting.

You will shortly be hearing something concerning the work of the Alliance from my excellent friend Mr. Jackson, who has devoted himself so thoroughly and successfully to the arrangement of this Conference; I will not, therefore, dwell upon any of the details of our work. While we are thankful for what has been done, there remains a great deal more to be accomplished. In the present day we hear so much of "forward movements," that it seems time for the Evangelical Alliance to take one.

Very delightful are the meetings for prayer early in the new year, which the Association has so long successfully sought to establish throughout the world. These gatherings have been productive of a large amount of good, by increasingly bringing Christians together in all lands; and I apprehend that in the coming January some will be moved in this direction who have hitherto had no share in the blessing. We have also had very happy and joyous Conferences in the past; and in this department, too, the Alliance has been eminently successful. Friends officially connected with it have visited provincial cities and towns, with the veiw of widening interest in its work; still, much remains to be done to foster Christian union.

In large centres it is rather difficult for any particular religious body to take the initiative in calling together members of all denominations; and I believe it is here that the Alliance may yet be privileged to forward largely a good work all over the country. Of course, this has been done partially, but I think it is capable of being accomplished upon a larger scale, with the grand object of getting Christians to meet upon common ground where they may provoke one another to love and to good works. There is yet a great future for this Association, and I hope and pray that our coming together to this queen of watering places will lead to very practical and blessed results, so that the future of the Evangelical Alliance may be more prosperous than ever before.

CLOSING ADDRESS.

The Rev. H. R. T. Jackson, Acting Secretary, then gave a brief address on "Some Aspects of the work of the Evangelical Alliance abroad." He described principally its efforts in their relation to the defence of persecuted Christians in Russia and Bohemia.

The meeting was concluded with the singing of a hymn and the Benediction.

Tuesday, Nov. 1.

A large number of friends assembled for prayer in the Music Room at half-past ten. The Chairman of the meeting was Lord Radstock, who remarked that the

"real presence" of Christ would be apprehended through the gracious ministry of the Holy Spirit. A few minutes of silent prayer were spent, a hymn sung, and the Scriptures read. Some helpful and suitable words were spoken by the President, and several brethren led the meeting in praise and supplication. Special prayer was offered for Dr. Grattan Guinness and his sorrowful family — it having been announced that in consequence of the alarming illness of Mrs. Grattan Guinness, he would be prevented from delivering the annual address.

At half-past eleven o'clock, Lord Radstock resumed the Chair. By this time the Music Room was quite full. The Rev. Alfred Norris read 1 Cor. xiii., and the Rev. Joseph Woodhouse offered prayer. The PRESIDENT said:—

Many will welcome the opportunity which this Conference affords of gathering together to realise that Christ is head over all things, to the Church which is His Body. There is need of obedience not only to one part of His Word, but to the whole. We may see some going wrong in one way, others in another; but we are all liable to fail unless we be lowly before Him. Therefore, may it be our desire to be subject to Him; to come unto Him in faith, and with teachable hearts.

If we have something of the mind of Christ, it will be with us as the Apostle says, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a slave." Are we slaves—with no will, no thoughts of our own, no plans; absolute slaves? "He was made in the likeness of man: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." He won by suffering, not by crushing; but by being crushed. If we are to gain men's hearts, it will not be by the assertion of physical superiority, as the Church of Rome thought when she gained the power of the Roman Empire. If we win those who are in error, as we long to do, it will be just in proportion as we are identified with Christ's cross; not merely knowing our forgiveness through the cross, but able in some little measure to say, "I am crucified with Christ." My place is the cross, with its suffering, rejection, and sorrow. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name."

I will ask any friends who have not a copy of the "Practical Resolutions" issued by the Alliance, to obtain one. I had not read them for a great many years, and am delighted to find what a blessed tone characterises them. They are in all the seats, and I hope you will read them, and profit by them.

"OUR DAY AND OUR DUTY."

In the unavoidable absence of Dr. Gratton Guinness, as already explained, the Rev. J. Morgan Gibbon kindly consented to speak in his place on the subject, "Our Day and Our Duty," instead of later in the meeting. The address was most forcible and able, and was listened to throughout with the deepest attention. In order that friends who were unable to be present may to some extent share in its inspiration, it is given *in extenso* on page 367.

EVANGELICAL WORK ON THE CONTINENT.

After singing the hymn, "Rock of Ages," the Chairman announced that Pastor Rohrbach, from Berlin, would address the meeting, taking as his topic, "Evangelical Work on the Continent." He warmly thanked the pastor for so willingly and at a very short notice coming forward to supply the lack of services occasioned by the unexpected summons of Dr. Guinness to what has proved to be the death-bed of his wife. Pastor ROHRBACH remarked:—

When I was asked to speak about Evangelical work on the Continent, especially in Germany, and in reference to Protestant unity, I gladly accepted the opportunity. Whenever I come to England I feel I owe a debt of gratitude to English Christians. For five years I had the great privilege of living in this country as a tutor at Dr. Gratton Guinness's Missionary College, but, for the last eighteen years it has been my joy to preach the Gospel of Jesus Christ in Berlin. We in Germany, believers in the Lord Jesus Christ, are one with you in the spirit of prayer which, I believe, is the foundation of the Evangelical Alliance. The meetings for Universal Prayer during the first week of the year are well attended throughout the greater part of Germany, and, generally, in connexion with them we have a series of Evangelical services in different places.

I am very thankful indeed for the days in which we live, because they seem to me to be days of glorious privilege, days of open doors. Someone said at the Manchester Missionary Meetings the other day, that it seemed to him as if the doors were unhinged already. We find that although in some parts of Germany there are still some rusty doors—like Saxony, where there is not religious liberty to the extent that is enjoyed in Prussia—yet, on the whole, there are open doors. When we look to fields like China and Africa, and when, as I believe, within a very short time there will be Gospel and medical missionary work at Khartoum, if not at Fashoda, we must praise God for allowing us to live in these days. There is a spirit of anti-Semitism in Germany which has stirred up the nest of the Jews on the continent, and led o he Zionist movement.

We in Germany are thankful that your Conference meets about this time. Yesterday was the 31st of October, and it was on that day in the year 1517 that Dr. Martin Luther affixed the ninety-five theses to the Church door at Wittenberg. The strokes of his hammer resounded not only throughout Germany, but in the Vatican and over the whole world. It is about six years ago, on the 31st of October, that the German Emperor opened

the restored Church at Wittenberg. It was yesterday that the German Emperor opened the new Church of the Redeemer in Jerusalem! What does it mean? Open doors!

There are two fundamental principles on which the German Reformation rests. One, the Bible, as the all-sufficient guide to truth and justification of the sinner through faith alone in the one atoning sacrifice of Jesus Christ. The Reformation was the cry of the human heart for certainty as regards the forgiveness of our sins. Luther, himself burdened with his sin, could not find pardon and peace in the Churches, in traditions, or in his own righteousness, so his heart cried unto God, Who, by His Spirit, revealed unto him that Christ Jesus had made an end of trangression by His own atoning sacrifice: and thus he found rest and peace with God.

I am thankful to say that for the last fifty years—contemporary, as I believe, with the time of the Evangelical Alliance movement in England—there has been a gradual growth of Evangelical work and teaching in Germany. Within the Lutheran Church there is now a great deal more of Evangelical teaching. When I attended a Conference in 1879 there was a complaint that many of the Lutheran churches were empty; but, at the present day, where Evangelical men preach the Word of God, we find the churches full. The people do not want theology, but Christ Jesus, the living Bread.

In some parts, especially Saxony, Christian work has passed through a period of trial, for Christians are regarded as those who have no business to be there. When, eighteen years ago, I commenced work in Berlin, I was told that I had better go to Russia; but my heart was stirred to tell my own people what the Lord had done for me. In addition to myself, Methodist brethren during fifty years, some from America and some from England, have received spiritual blessing upon their labours in Germany.

The Blankenburg Conference has been conducted upon Evangelical Alliance lines for the past ten or twelve years. I have seen how it brings Christians together from different parts, not only of Germany but of England, promoting increased regard for the principles of the Alliance. It is true that there is still a great deal of so-called "higher criticism" in some of our colleges; but still, our younger ministers and theologians have found out, and are finding it out more and more, that it is needful to go back to the simplicity of the Gospel.

Let us not go back into Rationalism, Sacerdotalism, or mere outward forms, but forward, in the name of our Lord Jesus, and He will be with us. You in England, we yonder in Germany—I believe the two countries are drawing together more and more, and rejoicing to do so. We believe that great things are in store for us if we hold faithfully to the principles of the Reformation. First, the Word of God, the only true and sufficient guide for our life and for our teaching. Ah! and then access unto God, without a priest, without sacrifice, only in the precious name of Jesus. In His name we desire to go forward; and we commend the Evangelical work upon the Continent to your prayers and to your sympathies, for Jesus' sake.

Immediately following this address, Lord Radstock called attention to the sad and critical condition of Evangelical Christians in France, and while asking those present to remember their suffering brethren in earnest prayer, suggested that a message of brotherly love and sympathy be sent to them in their trials from that sitting of the Conference. This was accordingly unanimously approved, and the Chairman undertook to draw up a suitable letter and convey it to the troubled brethren.

The following is a translation of the communication:—

Mayfield, Woolston, Hants.
Nov. 3, 1898.

Dear Brother in Jesus Christ,

The Conference of the Evangelical Alliance took place this week at Brighton. At the first meeting, held in the morning, when between four and five hundred persons were present, we spoke of the difficulties which at this moment beset our brethren in France. It was proposed, and carried unanimously, that I should, as president of this meeting, forward to you the expression of its Christian love, and say that those present, feeling themselves united as one body in Jesus Christ with their brethren in France by a tie of never ending affection, no differences in political matters between the two countries can destroy this ever-abiding love, or sever the bonds of sympathy which we cherish for one another.

I do not know at this moment who is the President of the Evangelical Alliance in France. I therefore ask the favour of your transmitting to him this message of fraternal affection, assuring him of the warm interest which we feel for our brethren in France in their present circumstances of trial and difficulty.

It has occurred to me that you might possibly see your way to notice this our message on the pages of your journal, *Le Signal*.

It has given me very great pleasure to be the instrument of forwarding these sentiments. In them, rest assured, I most heartily concur.

Receive, dear brother, once more the expression of my sincere affection in Jesus Christ.

RADSTOCK.

To Mons. Reveilland, Editor of *Le Signal*.

After singing a hymn, the meeting was closed with the Benediction.

AFTERNOON MEETING.

There was again an excellent attendance when Mr. James L. Maxwell, M.A., M.D., Secretary of the Medical Missionary Association, took the Chair. The meeting was devoted to the consideration of Medical Missions and Christian work amongst God's ancient people the Jews. After a hymn had been sung, the Word of God read, and prayer offered, the CHAIRMAN said:—

When we are, as in these meetings of the Evangelical Alliance, re-enunciating the great Evangelical truths which bind all true Christians together, we should also take note of Evangelical practice, especially as it is gathered up in the work

of the Christian healer, and particularly as that work is done among the heathen. It has the sanction of our Lord and Master in His own labours.

The work of the healer meets men and women just at the points where they feel most of all their weakness and helplessness.

How is it that, relatively, in Christendom, most conspicuously in England and her colonies, and in the United States of America, there should be such a vast abundance of medical skill, and that which is only second to it—the tender devotion of the nurse: while in a country like China there is neither the one nor the other? Now, the answer is this: We have the advantage of having exhibited to us the Gospel, and of having amongst us the wonder-working of the Divine Spirit.

We are forced, when we begin to preach the Gospel in heathen countries, to recognise that we do not preach to disembodied spirits, but to men and women who are as sensitive in their physical nature as you and I, and appreciate very truly the assistance which we can bring to them in their physical need.

At this present time there are some five hundred men and women who are giving freely of this double gift which the Lord has given to them. The Lord has made them to know and to speak of His grace to the heathen; and has given them those gifts of medical skill which they also, for His sake, desire to use for the soothing of human sickness.

Thirty-three years ago it was my privilege to land in the island of Formosa, which was virgin soil, as no other missionary had been there. God set His own seal upon the work in which I was engaged, gave me the privilege of seeing not a few brought to the Lord's feet, and opened doors so that, when others came forward to carry on the work, many of my excellent colleagues were able to do a very great deal for that island.

A few nights ago I was listening to Dr. Elmslie while he set forth how God had used him among a people like the Matabele. Only lately, Dr. Donald Fraser had two hundred and seventy adults baptised in one day out of a single tribe. It is very gratifying to enter into a rough Zulu tribe and subdue it by such means as the Gospel rather than by the sword.

I trust that what we are to hear from Miss Kinnaird and Dr. Sydney Hodge, may move this meeting to take a yet deeper interest in Medical Missions; and it may be that the Lord will touch the heart of some capable one here who shall be called to this truly blessed service for Him.

The Hon. Gertrude Kinnaird and the Rev. Sydney R. Hodge, M.R.C.S. (Eng.), L.R.C.P. (Lond.), delivered excellent addresses upon Medical Missions, and the Rev. John Wilkinson read a concise paper on "The present position of the Jews, both politically and religiously." Each of these we shall have, with much regret, to hold over till our next issue through want of space.

A hymn, followed by the Benediction, brought the proceedings to a close.

MEETING IN THE DOME.

Very impressive was the sight both of the crowded platform and the great audience when Sir C. R. Lighton, Bart., occupied the chair at eight o'clock. Scripture was read by the Rev. W. M. Selwyn, M.A., and prayer offered by the Rev. D. J. Llewellyn.

The CHAIRMAN then rose and said:—

Ladies and gentlemen,—I think, to-night, my first duty will be to state that which, in these grave times, is the attitude of the great Evangelical Alliance, under whose auspices we are met. I cannot do so in better terms than by reading a very few lines from the November number of the monthly organ of the Alliance, and having done so, I think I shall strike the true keynote which, I trust, will echo and re-echo through this large hall this evening. The words are these: "The Council have resolved that it is their duty to re-affirm the simplicity that is in Christ, as against those who are seeking once again to Romanise this country. They therefore call upon members of all Protestant Churches in England to support and encourage them in the efforts which they propose to make for the preservation of that glorious heritage bequeathed us by our fathers at the time of the Reformation." And the article goes on to say, "It is intended to hold a great Public Demonstration in the Metropolis, and, if possible, other meetings in the chief cities and towns of the kingdom, in order to maintain Protestant principles, and to call forth the Protestant convictions and feelings of the people."

Our good Protestant heritage is the subject which has been allotted to the chosen speakers this evening, and I am compelled to affirm that never for centuries have we Protestants stood in greater need of having our rights vindicated by Protestant speakers than at the present time. We require them to vindicate us, and affirm that the position in which we glory shall not be disturbed. I think, by your applause, that you agree with me in every word. This Conference is a uniting together of Christian members of many Protestant Churches. I do not know whether on this occasion members of the Church of England predominate or not; and the point matters little for me to-night. I myself speak as a Churchman, and I say plainly what I have often tried to emphasise before, and what was stated very clearly by the Chairman of that great body, the Congregational Union, in the North of England the other day: that the Church, whose Protestant teaching is being so grievously misrepresented in the present day by those from whom we should expect better things, is our Church, whether we are members of the Church of England or members of other Protestant Churches throughout the country. It is the Protestant Church of a great Christian people. We who are Churchmen in this hall to-night look confidently, and appeal without any difference, to members of other Churches that they should stand by us, and unite with us more than ever in our efforts to resist encroachment.

We have read with pain (and, speaking for myself, I say with amazement) the words in that which is now a historical charge, an attempt to make a golden bridge over the impassable chasm which separates truth from error. The words of

that charge seem to me to be a plea for a legitimate position of the Sacerdotalist and the sacrificing priest in the Church of England. We glory in the comprehensiveness of the Church of England; but surely it is carrying that comprehensiveness to the very verge of ridicule when it is stated that the Church of England permits its authorised ministers to teach two sets of dogma totally and for ever at distinct variance! How is it possible for the same Church to declare that the Real Presence is not to be looked for in the consecrated Elements, and yet that nowhere is this so explicitely stated as to exclude altogether the other opinion? Surely such a contradiction is utterly and hopelessly impossible. Let us stand together, using Cranmer's glorious words to Gardiner centuries ago, "God's Word is clearly against you," not only on the doctrine of Transubstantiation but also as to the doctrine of the Real Presence.

I have to call upon four gentlemen who have come long distances to speak to us, and I must ask this great audience to give them every facility by letting the Hall be kept in silence, so that their words may be heard in the remotest corners. We look for them to speak with no uncertain sound to-night; and while avoiding every kind of personal attack, to emphatically condemn, in the light of God's truth, the errors that are calculated to crumble the Protestantism out of our dear old Christian land. My God give the speakers His grace and His strength!

The eloquent speech of the Rev. J. G. Greenhaugh which followed will be found verbatim in another column. Through pressure on our space we have been compelled to hold over till next month the other speeches delivered on the same occasion by the Revs. H. J. R. Marston, G. Hanson, and Dr. Wright.

A verse of the hymn—

"Glorious things of thee are spoken,
Zion, City of our God,"

was then sung; and the Benediction, pronounced by the Rev. J. Gosset Tanner, brought to a close an enthusiastic meeting.

WEDNESDAY, NOV. 2.

The prayer-meeting this morning was conducted by the Rev. S. B. Lane, in the unavoidable absence of the Rev. H. Carruthers Wilson, through illness. After singing and prayer, the Chairman read Isaiah vi., and spoke briefly, and in an impressive manner, upon realising the presence of the King. He said that, at one time, Latimer, when about to preach, saw King Henry in the congregation, and began a soliloquy with himself to this effect: "Latimer, Latimer, be careful how thou dost preach, for King Henry the Great is here!" And he said again, "Latimer, Latimer, be careful how thou dost preach, for the King of Kings is here"; and if *we* have a vision of God we shall be inspired and strengthened.

At the morning Conference, the Hon. and Rev. E. V. BLIGH, M.A. (Vice-President), took the Chair, and when the proceedings had been opened with the reading of Scripture and prayer by the Rev. Mr. Scott, he remarked:—

Ladies and gentleman, Christian brethren,—The subject of our Conference this morning is "The Present Position and Future Prospects of Christian Union." What is here meant by Christian Union? Do we mean that union of hearts and souls in Christ; that spiritual, inward union which always exists, and always has existed, among the disciples of the Lord Jesus, and always will exist? Or do we mean Christian Union in its more external aspects? I suppose we mean a little of both here to-day.

I will venture to give you a motto for the occasion: Union, co-operation, and aggression. Union in Christ Jesus; but let us all be sure that we are united to the living Saviour, in ourselves, and, in and through Him, with one another. Then, as regards co-operation, there is certainly room for a long step forward among those who acknowledge the Evangelical faith; among ministers of the Gospel specially, who own one common faith. I have long thought that some co-operation amongst ministers of the Gospel, who profess the faith of the Lord Jesus, is possible in the pulpit. I should like to see very much those false notions done away with in the Church to which I belong, which go to maintain that the only true ministers of the Gospel are those from the Church of England, the Church of Rome, or the Greek Church. I desire to see all Christian Nonconformist ministers in our own country, who profess the same orthodox faith with ourselves; and ministers on the Continent, whether they belong to the Lutheran, Reformed, or any other Church founded upon the faith of Christ, acknowledged as ministers of the Gospel, with equal powers, equal authority, and with an ordination of equal value.

Our duty with regard to aggression must be a permanent one. Until the coming of the Lord to destroy the false anti-Christian system, we shall have this duty to perform: of common aggression against the common enemy. The truth which we are called upon to defend shall last for ever. And may the Master whom we all love and serve see fit, in His infinite grace, in His own time, to give us one and all the crown of the faithful and vigilant soldier and servant of Christ!

PRESENT POSITION AND FUTURE PROSPECTS OF CHRISTIAN UNION.

The Rev. John Gritton, D.D., who had just returned from abroad, gave a valuable address on the subject of Christian Union "on the Continent." This will appear in our next issue.

On the speaker resuming his seat, the Chairman remarked that he could confirm what Dr. Gritton had said so truly about the Lutheran brethren on the Continent. When he had the honour of forming part of a deputation to the Emperor of Austria-Hungary, his Majesty, in

response to the various questions submitted to him, met them with the remark: "Why, it is not the Roman Catholics, it is your own people, the Lutherans, who are setting the police in motion against Nonconformists." He hoped it would go forth in the spirit of love, and be received in the same spirit on the continent.

The Rev. H. C. Squires, M.A., Richmond, treated the topic from the point of view of the "Mission Field." This address will be published next month.

Mr. E. E. HEATHFIELD, in a vigorous and useful speech, dealt with the same subject of Christian Union, but in its "Home" aspect. The following is the substance of it:—

It is a happy circumstance to meet in a Conference of the Evangelical Alliance, but there is a danger lest, when we return to the difficulties of the locality in which we live, we should practically disregard it. Can Our Lord's work prosper when there is party feeling among brethren of Christ, because of some local circumstances—perhaps a School Board election, a political contest, or a theological difference, and, because of that, these brethren cannot meet as such?

Let me direct your thoughts to a practical passage in the Word of God: 1 Cor. ix 19—"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to those that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

The Apostle was an intensely practical man. He knew how to contend for principle and for its proper application; but he knew how to be one of the most tolerant men that ever lived. I sometimes wonder what denomination he would belong to if he were among us to-day! We may go a step forward and ask, with great solemnity, *to what denomination does the Holy Ghost belong? To what denomination does the Son of God belong? To what denomination does God the Father belong?*

There was a great principle underlying Paul's conduct—"to save some." I believe it is in that principle that union is to be found among the different denominations, and that it is in the neglect thereof that the denominations drift asunder. I am firmly convinced that as the Church is awake to the fact that God has put its members into this world that they may carry the light of salvation to others, and, as they realise that fact in a true experience, they will become united in the work.

We want the various Churches—Presbyterian, Congregational, Baptist and Methodist, as well as the Church of England—to recognise that there are differences of administration by the same Spirit in different denominations—unity in Christ and a common work to be done *for* Christ. It is as we bring these Churches together, and rejoice that we have gifts which differ in some respects, that we shall see the necessity for the union of all in such a society as this Evangelical Alliance, so that God may have the glory and the use of all these gifts which He has bestowed upon His Church.

It seems to me that it is particularly *now* that we want this union. There are many obstacles to the progress of the Gospel. Perhaps the greatest is the terrible conspiracy which, I believe, few realise to bring this land again under the tyranny of a priesthood.

We have heard of the federation of the Free Churches. God prosper them! If the Free Churches are faithful to their historic past, they will be a bulwark in this land on behalf of religious liberty. When we see a strong body like that on the one side, and a strong body like the Established Church on the other, there is a danger lest the cleavage should increase. The greater the strength the greater the need for forbearance. We need to pray God that each may realise that the other denomination is necessary, and that all the members are united in one spiritual brotherhood.

Let us go back to our homes to unite together with the people of God, and to say, "We are one with you to-day," as John and James did to Paul. "We differ in many things; but here is the right hand of fellowship, and God prosper you!"

A hymn, followed by the Benediction, brought a profitable session to a close.

WEDNESDAY AFTERNOON.

No subject more important than the one arranged for this afternoon could be brought before the assembly. Its treatment by the appointed speakers gave much satisfaction, and produced a deep impression. When the Divine presence had been sought in prayer, the Chairman, Lieut.-General H. A. Brownlow, R.E., alluded to the inner life of the soul in a speech which appropriately drew attention to the afternoon's conference.

The following is a summary:—

I think, my friends, we cannot be too careful to remember that the true object of the deepening of the spiritual life is not the improvement of self, but the glory of God. It seems to me that a tremendous responsibility is incurred by attending Conventions unless diligence is given to translate into earnest, self-denying service for the Master the lessons learned at the meetings. In spiritual matters it is very dangerous to know more than we are prepared to practice. I cannot imagine anything more unwholesome or deadening to the soul than a constant round of conventions and meetings unaccompanied by earnest effort to show, by bringing forth increased fruit to the glory of God, that what we have heard is rightly and truly influencing our lives. "Herein is my Father glorified, that ye bear much fruit."

But is there not an antecedent condition of fruitfulness? On one occasion certain Greeks came to our Lord, evidently to enquire about the kingdom of God. He at once proceeded to enunciate the great

law of His kingdom—Through death to abundant life. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Death to this world is entire separation from its evil ways; death to self is true, thorough-going self-denial in all things. Death to self remembers, for instance, that our money is not our own, but belongs to God Who gave it. Money is only entrusted to us to be used in God's service. I remember Bishop Ingham once, on a missionary platform, giving it as a curious fact that the last thing converted in an African is his pocket. I remarked to him, "Bishop, has it never struck you that the last thing you can convert in an *Englishman* is his pocket? That is certainly my experience."

Will you, then, go home from this hall, sit down in the presence of God, Who knows all about your income, and make a large and liberal estimate of its amount? Then will you remember that one-tenth belongs to God, and not to you? You have no more right to that one-tenth, as I read my Bible, than you have to the money in my pocket or in your neighbour's.

Another way of dying to self is, by God's grace, to put aside all self-will and self-seeking in work for the Master; striving earnestly to find out the *Lord's* will, and setting ourselves to do *that*. Later in that interview with the Greek enquirers the Lord said: "If any man will serve Me, let him follow Me." How often we cry, "Come, Lord Jesus, come with me; leave me not, neither forsake me, O God of my salvation!" We are choosing the way, and asking Him to follow us! Henceforth it must be, "Lord, Thou must choose the way; and, by Thy grace and strength, I will follow Thee." You will find that make a great difference in your life, for you will be following the path of safety, certainty, assured victory, eternal and glorious reward.

"He that followeth Me," Christ says, "shall not walk in darkness, but shall have the light of life." If we set ourselves, in all honesty and sincerity, to learn what is the Lord's will, and, in simple dependance upon Him, to follow Him in all our ways, the light will shine upon our path in life; growing stronger, brighter, clearer, the more we trust and the more closely we follow; until, at length, we come into the presence of the great Light of the World Himself, and hear His gracious welcome, "Well done, good and faithful servant: enter thou into the joy of Thy Lord." May it be so for each one of us!

THE DEEPENING OF THE SPIRITUAL LIFE.

"The mind which was in Christ Jesus" was the title of the address given by the Rev. Walter Senior, B.A., of Margate. This was followed by a searching speech from the Rev. H. B. Macartney, M.A., of the British & Foreign Bible Society, on "The Need of a New Revival." Both of these must be held over till next month.

The storm of wind and rain reduced somewhat the numbers in attendance, which was matter for regret, in view of the value of the topic under consideration.

The meeting closed with the Benediction.

CLOSING MEETING.

The gale had by no means abated when the hour for holding the closing meeting arrived; consequently, the Music Room was not so well filled as at previous gatherings. Some verses were read from the 13th chapter of St. Matthew's Gospel, and prayer offered. The chair was occupied by Mr. John Paton (a member of Council), who paid a warm tribute of thanks to the Brighton Committee and the local friends of the Alliance who had welcomed the Conference with such cordiality, and provided generous hospitality.

The CHAIRMAN said:—

Ladies and gentlemen,—I am sure we are glad to see that so many—especially so many ladies—in the interest which they take in our work, have braved the storm to attend this meeting upon a night of almost exceptional severity. In thinking of the Brighton Conference we shall be justified in looking back upon yesterday, and not upon to-day, as a sample of the weather which you enjoy in this beautiful city by the sea.

And now, in bringing this Conference to a close, permit me to say, as a humble representative—one of many who are here—of the Council of the Evangelical Alliance, that we desire most cordially to thank the Brighton Committee for the labour and time which they have devoted to make this Conference a success. We thank the Chairman of the Committee, Captain the Hon. R. Bingham, who spoke such kind words of welcome at the opening meeting, and the Hon. Secretaries, the Rev. J. B. Figgis and Colonel Goldie. They have done splendid work, and have well earned our grateful acknowledgments. We also thank the kind friends in Brighton who have shown us much hospitality, and received so many of us into their delightful homes; and in doing that I hope I may mention the name of Mrs. Goldie, who worked indefatigably in arranging for the comfort of the guests.

At the risk of praising ourselves, may I speak a word of appreciative thanks to our two Secretaries, the Rev. H. R. T. Jackson and the Rev. Joseph Woodhouse, who have done admirably. I do not think that they could have done better in making the many arrangements for this Conference. One of them is an Evangelical Churchman, the other a Nonconformist, and they are working harmoniously and lovingly together. Is not that an emblem of the Evangelical Alliance, and of the kindly spirit which exists among us?

Second to none of our many Conferences, and superior to most of them, we shall look back upon these great meetings in the pleasant city of Brighton. Last year we met in Cambridge, next year we shall meet in Oxford, but we shall always think pleasantly and happily of the kind reception which you have given us here.

Fifty-two years ago this Evangelical Alliance was founded upon an unequivocal Protestant basis. For over half a century we have carried on our work quietly in our own way: the blessed work of promoting Christian unity among the Churches, and, as far as lay in our power, of giving religious liberty to the oppressed in distant lands. How far

we have succeeded in this, under the Divine blessing, you, who have read our publications and been present at our meetings, can tell. All these years we have kept out of heated controversy, but when we became aware that a widespread effort was being made—secret at first, but now open and defiant—to Romanise the great historic Church of England, and, through it, to Romanise the nation, we felt it was time for the Alliance (representing, as it does, many of the Churches all over the world) to speak out boldly for the truth, and to defend the name of Protestant in which we glory.

Last night, in that magnificent meeting in the Dome, you heard how the Evangelical Alliance could speak out in words that admit of no compromise, and I am greatly mistaken if the echoes of that great meeting will not be heard throughout our beloved land.

But, having thus spoken, gladly do we turn to more congenial topics, and upon this, the last night of our gatherings here, we revert to the glorious old theme of how to evangelise the masses and win our country for Christ. We also desire to render thanksgiving for the great blessings which have been bestowed upon us in the past. Such, then, are our subjects to-night; and I am sure that our gathering will be full of profit, and that we shall all enjoy the words which are to be spoken to us.

It had been felt by Council that this meeting, being the final one of the series, it should close with a distinct Gospel tone. Hence its evangelistic character. The first address was given by the Rev. E. K. Elliott, M.A., of Worthing, who enforced the need of the Spirit of God in His fulness to create and sustain the Divine life in the soul of man.

(This is unavoidably held over for a future number.)

Mr. A. H. Habershon, Honorary Superintendent of the Railway Mission, Hastings, then spoke, taking as his text the brief words, "Not so, Lord." The substance of the address follows:—

I want to centre our thoughts round three little words which you will find in the Acts of the Apostles—in the 10th chapter and the 14th verse—Peter said, "Not so, Lord." There are some people in our day who say hard things against Peter; but, for myself, I feel extremely thankful that my Bible contains a St. Peter. I find in his character something that fits into my own nature. Its failures and conquests, gradually come within the grasp of God in Christ, until, at last, with a sublime confidence, he seals his testimony with the martyr's death.

Now, I notice that St. Peter began badly. He began by refusing to accept the Atonement. St. Matthew writes: "Jesus began to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee." It is a remarkable fact worthy of study that the sternest rebuke Christ ever administered to man upon earth was addressed to him who refused to accept His Atonement. He took the view of man respecting it, instead of taking the view which God had set forth.

You may as well take one of the centre buttresses from the bridge that spans the Thames and expect the railway train to go across in safety with its living freight, as expect a man to cross from time into eternity except by the Atonement of our Lord. Andrew Fuller said: "The Atonement of the cross is not an item of the Christian faith, but it is the life-blood which flows through the whole of it." There is not a single important truth but is presupposed in it, or arises out of it.

But, then, I notice that St. Peter, from beginning badly, went on to refuse to take timely warning. When our Lord addressed him at another time, Peter said unto Him, "Although all shall be offended, yet will not I." Here we have, "Not so, Lord," over again. Now, I believe that St. Peter was perfectly sincere in the stand that he took for his Master when he cut off the ear of Malchus, and that he would have shed his life's blood in the defence of Him whom he loved. But we always find Satan take a man in the weak spot. Now, it was by means of a little servant girl, in a weak moment, that the ruin (for the time being) of the great Apostle was brought about.

I would say, therefore, "Let him that thinketh he standeth take heed lest he fall." I do not fear much when I see a poor swimmer struggling in the water, afraid to get out of his depth, because he knows what it means. It is generally by the expert swimmer, trusting in his own power, who goes out to a distance and has not reckoned upon the powerful undercurrents, that life is lost. It is to some, who are possibly further on in the Christian course than I am, that I would say: Be careful of the timely warnings of the Lord Jesus Christ, and rest not in that self-confidence which turns round to the Master and says, "Not so."

Then I notice, lastly, that St. Peter refused to do what he didn't like. You will find that our Lord said to him, when He let down that wonderful sheet from heaven containing various "unclean" beasts, "Rise, Peter, kill and eat," and Peter said, "Not so, Lord." As though he said, "No, Lord; I can do a great deal, but I cannot have anything to do with the common or the unclean."

The call is, however, for the Lord's people to come down into the common and the unclean. It is *for* them to go down among the masses of men and put the throbbing arms of love around them, and cause them to feel that there is sympathy, hope, and uplifting in the Christ whom we profess. When the Church of Christ has grasped that, and has done with that comfortable, self-complacent Christianity which belongs to the drawing-room, the cause of Christ on all hands will be extended.

I think that if there be one thought gathered up to-night it will be that we should go forth determined that, by God's strength, ours shall be *an active Christianity* in every sense of the word.

Shall not this be our closing thought, that we are called upon, as members of the Church of Christ, who are banded together to loyally serve Him, to go into the dark spots of our land—not merely pray for others to go, but to go ourselves—and there lift up a humanity which Christ died to

save? In the strength of God let us go, in the spirit of the Lord let us fight, and by the help of the Lord we will conquer.

RESPONSIVE WORDS.

At the close of the preceding address the Rev. J. B. FIGGIS asked the Chairman's permission to say a word. This being granted, he said:—

I think, Mr. Chairman, we should be most discourteous people if we did not wish to return our thanks to you who have thanked us in such warm words. We should like to thank the Evangelical Alliance, in your presence, Sir, for we feel that we are considerably indebted to it for bringing here so much blessing, that will, I trust, abide with us for many days hence. I confess that we experienced a few tremors at first, when the idea of this Conference was put before us. I am very glad, however, that we did not yield to our timidity, but that we welcomed you in some sort, and that you have given us, in return, much joy. You have brought to us speakers from England and from Scotland, from Wales and from Ireland, and from the continent of Europe. You have cheered our hearts by words about Christian work and prayer—about the Holy Spirit of God. I trust we shall never forget the thrilling incidents of which we have heard to-night, touching the refreshing of God's Grace when He comes down in mighty power upon souls, as may He come again soon to this land of ours. One cannot help looking back upon other gatherings of the Alliance. For instance, I recall the meetings in Cambridge just a year ago, when you were so fortunate, or unfortunate, as to secure a night about as wet as that on which we meet this evening for your closing meeting. I hope it will not be always so with you. "Behold how good and how pleasant it is for brethren to dwell together in unity." We trust that the lessons of unity taught by the Conference will be practised months hence, in many places. Some of us are the heirs of sires who delighted in the Evangelical before we were born, or when we were in our infancy. I myself recollect an early meeting of the Evangelical Alliance here, when we had the presence of the venerable father of the Rector of Worthing, who has spoken to us to-night. We had with us then Dr. Steane, and Count Bernstorff, and Dr. Blackwood; Dr. Winslow also, who had recently come to settle in this town, and to begin his ministry at Emmanuel Church. We remember those who have passed away; and, as we think of their forms, as we look, in memory, at their faces, we feel that it is a solemn call to be true to the great principles of the Gospel and Christian love that have rung out in this hall and in the dome. I thank the Evangelical Alliance and our Chairman of to-night, who is one of its noblest representatives, and who, in his person, seems to bring together two hemispheres, and to make us glad in the brotherhood that spans the world.

Colonel GOLDIE also added:—

I have much pleasure in supporting Mr. Figgis in returning thanks to the Evangelical Alliance for all the good which its Conference has brought to us, and which I hope may remain and bring forth fruit in our lives.

The proposal having been put to the meeting and carried by acclamation,

The CHAIRMAN said: In the name of the Council of the Alliance I heartily thank Mr. Figgis and Colonel Goldie for their kind words. We shall carry away with us delightful recollections of the Fifty-second Conference of the Alliance in the good city of Brighton. And now we must bring our meetings to a close. We shall sing, as our parting hymn, "Lord, dismiss us with Thy blessing."

Mr. FIGGIS closed with prayer and the Benediction.

CIRCULAR-LETTER REFERRED TO IN MINUTES OF COUNCIL.

EVANGELICAL ALLIANCE,
7 ADAM STREET, STRAND, LONDON, W.C.
November 1898.

DEAR SIR,—The Annual Letter of the Evangelical Alliance respecting the forthcoming Week of Universal Prayer, with the programme of suggested topics, has already been issued and widely circulated. Since then, events have transpired of such importance to the cause of our common Religion, that the Evangelical Alliance has found itself constrained to issue this further appeal, which is commended to your earnest attention.

Within the last few years a movement has rapidly gained ground, endangering the most precious doctrines of the Faith, for which we are bidden earnestly to contend. It exalts the virtue of Sacraments and the power of a Priest to such an extent as to obscure the sufficiency of the finished Work of Christ, and the simplicity of Salvation by Faith. It seems imperative that immediate action should be

taken by the Evangelical Alliance, representing as it does the common feeling of those who hold dear the principles of the Reformation.

It is therefore suggested that, without interfering with the consideration of the subjects already indicated for Supplication and Prayer during the first week in the year, the alarming increase of Sacerdotal and Sacramentarian teaching and practice should be specially emphasised; and that Christian people should be urged to unite in continuous Intercession both in private and in public, that the progress of these serious errors may be arrested, and the simplicity of the truth, as it is in Jesus, maintained in our beloved country.

It is recommended that, where possible, at the evening meetings during the Week of Prayer, there should be, in addition to prayer, one or two short addresses by representative men, in which the Scriptural warrant for the Fundamental Truths of the Evangelical Faith should be concisely stated. Such subjects, for instance, as the following, and similar topics, would furnish abundant scope for addresses which would instruct the young and uninformed, and prove the best answer to the grave errors which are being promulgated:—

The Sufficiency of the Scriptures as the only rule of Faith and Practice;
The Spiritual Character of the Church of Christ;
The Sole High Priesthood of the Lord Jesus and the Priesthood of all Believers;
The Finished Work of our Lord;
The Commemorative Aspect of the Lord's Supper;
The Duty of Confession to God alone.

There is every reason to hope that if wise steps be immediately taken to secure the co-operation of recognised leaders of religious thought in your community, and if wide publicity be given to the nature and object of the meetings proposed, they will excite considerable interest.

You are, therefore, urged to summon a meeting of your Christian friends and colleagues, and take counsel with them as to the best methods of giving effect to these suggestions.

We hope that in this way an effective protest may be made in all parts of the country.

We also propose that, after the Week of Prayer, Public Meetings should be convened, on common ground, for Thanksgiving, Humiliation, and Prayer, and for the Re-affirmation of the Doctrines of the Reformation, with no bitterness towards persons or parties, and as far as possible removed from sectarian, denominational, or political references, but with uncompromising loyalty to the principles of the Gospel.

Meetings for this subject will (D.V.) be held in London on Tuesday, Feb. 14: the Morning and Afternoon being devoted to Prayer, and the Evening to addresses on the great doctrines already referred to. It seems to be very desirable that similar gatherings should be held simultaneously in all parts of the country.

Will you endeavour to secure concurrence with this movement in your locality? If so, please inform the Secretary of the Alliance, that the particulars may be inserted in our General Programme. It is earnestly hoped that Ministers of the Gospel will preach a course of sermons on Sundays on these important subjects.

We beg that all our proposals may be constantly remembered in Prayer.—Yours faithfully,

(*For Signature of Council and Representative Men of all the Churches.*)

THE UNIVERSAL WEEK OF PRAYER.

JANUARY 1—8, 1899.

Now that the last month of the year is reached we wish to call the attention of our readers to the near approach of the Week of Universal Prayer, and urge our friends everywhere to arrange for united meetings, that prayer and praise may ascend before God, from the whole round world during the first week of January.

In our next issue we hope to give the detailed arrangements for the London meetings convened by the Council of the Alliance. Meanwhile, we may say that it has been decided to hold the central meetings from one to two o'clock each day in the large room of the Young Men's Christian Association at Exeter Hall. It has also been resolved that in accordance with the suggestion made in the circular letter on page 386, special meetings shall be held in the same week, on Tuesday, Wednesday, Thursday, and Friday, from five to six o'clock p.m., at Portman Rooms, Baker Street, when addresses will be given by representative men on the fundamental truths of the Evangelical Faith.

The following is the list of subjects which has been sent to all parts of the known world:—

SUNDAY, JAN. 1.—Sermons.—*Unity in Variety:* "I in them, and Thou in Me, that they may be made perfect in One."—John xvii. 23. "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."—1 Cor. xii. 12.

MONDAY, JAN. 2.—Confession and Thanksgiving.—*Confession:* For Grace received in vain; unity disregarded; diversity condemned; love denied; reciprocal duties forgotten; ordinances perverted; profession exceeding reality; non-spiritual worship; un-Christlike living; prophecy neglected; the Jew contemned; open missionary doors unentered; the Holy Ghost forgotten.—Ezra ix. 5—15; Psalm xxxii. and li.; James i. 12—27. *Thanksgiving:* For mighty movements of the Holy Spirit in many lands; Divine overruling of human policy for missionary successes; better days for persecuted believers; great awakening of Jews, at home and abroad, to seek after Jesus.—Psalm cv.; Psalm cxi.; Isaiah xlix. 13—16, 22—26; Rom. xi. 12—36; 1 Pet. i. 1—9. *Prayer:* For more blessing than ever before on the praying people of God in the Week of Prayer and in the year following.—Psalm xxvii.; Matt. vii. 7—14; Luke xi. 1—13; Acts iv. 23—35.

TUESDAY, JAN. 3.—The Church Universal.—*Prayer:* That all who name the name of Christ may depart from iniquity; that the Universal Church may realise its high commission (John xx. 21); that the Churches may manifest distinctly their recognition of the unity of all believers in the One Church, and the Evangelical Alliance be blessed in its labours to promote this; that the Holy Ghost may reveal more fully to the whole Church the things of Jesus, to the glory of God the Father; that all ministers and believers may be filled with the Spirit unto all the fulness of God, and "all bitterness and wrath" amongst them "be put away"; that the preaching of the Gospel may everywhere be maintained in its simplicity and fulness, and prevailing error uprooted.—John xx. 19—23; 1 Cor. xii. 12—31; Ephes. iii. 14—21, iv. 25—32; Phil. iii. 12—21.

WEDNESDAY, JAN. 4.—Nations and their Rulers.—*Prayer:* That rulers everywhere may "Kiss the Son, lest He be angry" (Psalm ii.); that existing unrest among nations may make multitudes submit to the Prince of Peace; that rulers and ruled may acknowledge their common interest in righteousness and love; that human laws may be framed in the interest of purity, temperance, Sabbath observance, and of the greatest possible good to the poor and needy; that the horrors of war may be averted, and the nations seek for peace; that the Lord's people may "discern the signs of the times."—Psalm ii.; xxiv. 4—14, 29—51; Rom. xiii.; 1 Tim. ii. 1—8.

THURSDAY, JAN. 5.—Families and Schools.—*Prayer:* That both in families and schools the Word of God may be supreme; that all teachers of the young may be blessed in their labours; that Sunday Schools may be mighty to correct or supplement defects and imperfections in home and day-school instruction; that all religious denominations may unite so that education may be framed to benefit the people for time and for eternity; that Christian families may become more truly Christian; that students of Universities and Colleges, and of all grades and classes, may devote themselves and their acquirements to the service of their fellows, and the glory of God.—Eph. v. 25—31, vi. 1—9; 1 John ii. 7—14, iii. 1—12.

FRIDAY, JAN. 6.—Foreign Missions.—*Prayer:* That no open door of access to Jewish, Heathen, and Mohammedan races may be closed; that the whole world may be open to the Gospel; that God's people may fully esteem opportunity for propagating Christianity as an exceeding privilege; that the evangelisation of the world may be kept in view by all Churches as accordant with the Mind of Christ; that in this enterprise believers may attempt great things and expect great things; that wisdom, courage, faith, love and patience may be multiplied to all missionary directors, workers, and converts.—Psalm lxi.; Rom. i. 18—32, x. 4—21; Ephes. ii. 1—10, 10—22.

SATURDAY, JAN. 7.—Home Missions and the Jews.—*Prayer:* That all efforts for Israel in every Christian land may be richly blessed, and that multitudes may confess and serve the Lord Jesus as the

Messiah; that the lapsed classes of nominal Christian communities may be reached and elevated; that all efforts to benefit and save careless, drunken, infidel, gambling, Sabbath-breaking, and otherwise immoral persons may be made effectual by the Divine blessing; that nominal Christian nations may learn to fear God and to work righteousness.—Psalm xcii.; Isa. vi.; Jer. vii. 1—15; Acts iii. 12—26; Rom. xi. 25—36; 1 Thess. v. 1—22; 1 Peter iv. 7—19.

SUNDAY, JAN. 8.—Sermons.—*Variety in Unity:* "Now ye are the Body of Christ and members in particular."—1 Cor. xii. 27. "The glory which Thou gavest Me I have given them; that they may be one, even as we are One."—John xvii. 22.

We hope the Secretaries of branches, and others who arrange the meetings, will spare no pains to extend the observance of this Week of special fellowship with God. Programmes will be sent to friends who may not have previously received them, whenever they are applied for, at Alliance House. Above all it is urged that brief accounts of meetings held, and particulars known to have arisen out of the observance of this Universal Prayer-Union, be sent as early as possible in the new year, to the Secretary, Alliance House, 7 Adam Street, Strand, London, W.C.

PROCEEDINGS OF COUNCIL.

A SPECIAL meeting was held on Friday, Nov. 4, for the purpose of discussing the plans proposed to be adopted by the Alliance in view of the prevalence of Sacerdotalism.

Mr. D. Matheson presided and read a portion of Scripture, prayer being offered by the Rev. Prebendary Webb-Peploe.

Letters were referred to from many members of Council and others regretting their inability to attend the meeting. It was resolved that a letter should be prepared and presented at the next sitting of Council suggesting that the meetings during the Week of Universal Prayer next January should have a special character. It was hoped that there might be addresses at all such gatherings on the great fundamental truths of the New Testament, and on Feb. 14 simultaneous meetings throughout the country for humiliation, prayer, and instruction.

The usual monthly meeting was held on Thursday, Nov. 10. Scripture was read by the Chairman, Mr. D. Matheson, and the Rev. Prebendary Webb-Peploe offered prayer.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mr. Daniel Friend, Brighton.
Mrs. H. C. Windeatt, Brighton.
Rev. S. E. Terry, Brighton.
Mrs. Marion Ogden, Brighton.
Mrs. M. L. Rouse, Brighton.
Mrs. Appler, Brixton.
Rev. A. B. Macartney, London.
Mr. Henry Earp, senr., Brighton.
Dr. O. R. Prankerd, Brighton.
Mr. Ralph C. Gregg, Hurstpierrepoint.
Rev. Walter Senior, Margate.
Rev. George Hanson, London.
Dr. James L. Maxwell, London.
Mr. J. E. Jackson, Holloway.
Mr. Alfred Jermyn, J.P., King's Lynn.
Rev. C. Houghton, King's Lynn.
Mr. George N. Thompson, King's Lynn.
Mr. C. Dines, King's Lynn.
Mr. J. Bluett-Duncan, Putney.
Miss Caroline M. Woods, Great Malvern.
Miss Clara Bromley, Malvern Link.
Dr. E. W. Foster, Malvern Link.

ROMANISING PRACTICES IN THE CHURCH OF ENGLAND.

The letter referred to above had been drawn up by a member of Council. It was received and adopted in principle, a small sub-committee being appointed for the purpose of putting it into final shape. Several other friends kindly agreed to act on a special committee for the purpose of practically carrying out the suggestions in the letter.

THE WEEK OF UNIVERSAL PRAYER.

It was resolved that meetings should be held at Exeter Hall daily from 1 till 2 o'clock, and at a hall in the West End for at least four days of the week at five o'clock. It is intended that the latter meetings should be occupied chiefly by those

who will speak on one or more of the fundamental truths of the Evangelical faith.

New Member of Council.

The Rev. G. Campbell Morgan was unanimously elected a member of Council.

Brighton Conference.

A report of the meetings was given by Mr. Paton and by the Acting Secretary. The latter was desired to express to the members of the Brighton Committee the sincere thanks of the Council for their active and valuable co-operation, for the hearty welcome given to the Alliance, and for hospitality extended to the members.

Finance.

The Finance Committee regretted to report that the state of the Alliance funds was very far from satisfactory. During the last few years there had been a regular excess of expenditure above income.

A special appeal to the friends of the Alliance to meet the deficiency, the expenses of the Brighton Conference, and to provide means for the forward movement was recommended.

Armenia.

A letter from the Constantinople Branch had been received, begging the Council to communicate with the Foreign Office with regard to an urgent matter. In answer to the letter of the Acting Secretary, a cordial and most favourable reply had been received from the Foreign Office.

Correspondence.

An extremely interesting document from China was read before the Council. In it a large number of missionaries had acknowledged their unity in the great doctrines of the Christian faith.

A friend of the Alliance at Manchester wrote suggesting that the influence of the Alliance should be exerted in favour of obtaining religious liberty in many of the new countries that are now being opened up to civilisation.

The Council were grateful for the suggestion, and considered that it should be acted upon on the first opportunity.

SECRETARIAL DEPUTATION WORK.

On Friday, Oct. 21, a meeting on behalf of the Evangelical Alliance was held at The Firs, Great Malvern, by the kind invitation of Mr. R. M. Brocklebank. A large number of friends were present, and considerable interest was taken in the account given by the Deputation Secretary of the world-wide work of the Evangelical Alliance.

On Sunday, Oct. 23, Mr. Jackson was the guest of the Rev. W. T. McCormick, and had an opportunity of preaching in St. Matthew's Church, Kemp Town, in the morning, and in St. Margaret's in the evening. The Rev. Hubert Brooke is the Incumbent of the latter Church.

On the same day, the Rev. Joseph Woodhouse preached at North Street Church, Brighton, and drew attention both to the coming Conference of the Evangelical Alliance at Brighton, and to the general work of the Association.

On Monday, Nov. 7, afternoon and evening meetings were held at King's Lynn, Norfolk, in connexion with the Evangelical Alliance. Alderman A. Jermyn, Mayor of Lynn, was kind enough to preside at both the gatherings, and also to entertain the Deputation. At the afternoon meeting the Revs. A. T. Wardle, D. Mullican, and C. Houghton took part, and in the evening the Revs. W. G. Morgan and B. C. Barker. The meetings were well attended, and the account of the work of the

Alliance was very cordially received by the audience, which was representative of the religious life of the town.

The Rev. J. Gosset Tanner was good enough, on Oct. 23, to represent the Evangelical Alliance at St. George's, Brighton, on the invitation of the Rev. W. Selwyn, Vicar.

SOUTH LONDON BRANCH.

On Friday, Nov. 11, the usual monthly meeting was held at Beecholme by kind invitation of Mr. and Mrs. Drake. The Rev. Dr. McEwan opened the meeting by reading a portion of God's Word, and prayer was offered by the Rev. Thomas Greenwood. Before calling upon Mr. Benham, the secretary *pro. tem.*, Mr. Drake said a few words of welcome to the assembled guests.

Major McKinley, honorary secretary of the Open Air Mission, was the first speaker. He drew attention to the liberty which exists in England for all sorts of Evangelical work, and of the great advantages of open-airpreaching of the Gospel. He gave extremely interesting illustrations of the blessings brought by the efforts of their missionaries at the seaside, on racecourses, at fairs, and in the streets. He referred also to a work which seems to be specially valuable at the present time—namely, that of visiting and preaching in villages. Major McKinley said that the ignorance of the Gospel in many of our villages, especially those where the resident clergy were of the sacerdotal type, is extremely great.

The Rev. M. Nachim then gave an address on the labours of the British Society for the Propagation of the Gospel among the Jews. He spoke of the great difficulty of the work owing to the opinion prevailing among strict Jews as to the disgrace of conversion to Christianity, but was able to bear testimony to the fact that there are very striking conversions among them. Mr. Nachim touched the hearts of his hearers by the pathetic instances he gave of the power of the Spirit of God to draw the hearts even of prejudiced Jews to the truth of the Gospel.

It was evident from the accounts which were given that work among the Jews is by no means so discouraging as is generally thought.

The Rev. H. R. T. Jackson, Acting Secretary, referred briefly to the recent action of the Alliance in regard to work abroad. The meeting closed with the Benediction.

OBITUARY.

THE LATE CANON BELL.

By the sudden decease of the Rev. Charles D. Bell, D.D., Honorary Canon of Carlisle, the Alliance has lost one of its warmest supporters. He was educated at the Edinburgh Academy, the Royal School at Dungannon, and at Trinity College, Dublin. Ordained in 1843, he held curacies at Hampton in Arden, Reading, and Hastings, until, in 1854, he accepted the incumbency of St. John's Chapel, Hampstead. Having been successively vicar of Ambleside and Rydal, he was preferred to the important rectory of Cheltenham in 1872, where he remained till his retirement in 1895. It was during his residence in Cheltenham that, in the year 1888, on Nov. 8, he became a member of the Evangelical Alliance. From that time until his death, on Nov. 10, 1898, he took the deepest interest in all its operations. He was one of the promoters of the Dean Close Memorial School, Cheltenham, and Chairman of the Committee of the Cheltenham Training College for Male and Female Students. During his incumbency he restored the fine old Parish Church, and built a large new district Church. Canon Bell was the author of a number of hymns, and works of a religious nature.

THE LATE MRS. GRATTAN GUINNESS.

It is with sincere regret that we chronicle the death of Mrs. Grattan Guinness. She was taken suddenly and seriously ill a day or two before the Brighton Conference of the Alliance, at which the Rev. Dr. Grattan Guinness was advertised to deliver the Annual Address. The following week on Thursday morning early, before break of day, she went in to see the King in His beauty, being ill only five days. A singularly beautiful and holy life hers had been, devoted largely to the promotion of Christian missions in foreign lands. She will be greatly missed among a considerable circle of Christian friends who knew her Christlike spirit and whole-hearted consecration. Thus God calls His beloved home when their work is done, and in the light of Christ's countenance already she has begun to live the completed life. For many years she had been a warm supporter of the Evangelical Alliance.

THE LATE MRS. STEANE.

We have also to record the death of Mrs. Steane, widow of the late Rev. Dr. Steane, one of the earliest honorary secretaries of the Evangelical Alliance. Up to the last she continued her annual subscription to its funds, and was always glad to hear of its work. She peacefully entered into rest at her home in Rickmansworth towards the end of October.

CONTRIBUTIONS RECEIVED FROM OCT. 17 TO NOV. 17, 1898.

	£	s.	d.
J. P. Goldsmith, Esq. (3 yrs.) ..	3	3	0
Rev. Canon Bull, D.D. (the late)	1	1	0
C. W. Peacock, Esq. & Mrs. ..	0	10	6
Mrs. J. Davies (don.)	1	0	0
Sir M. Dodsworth, Bart.	0	10	0
Rev. J. K. C. Colquhoun	1	1	0
G. R. Pusey, Esq., & Mrs.	1	1	0
"Anon."	1	1	0
M. H. Hodder, Esq., and Mrs. ..	1	1	0
The Misses Pepys	1	1	0
G. H. Chaplin, Esq. (2 yrs.) ..	0	10	0
Rev. W. Harris	0	10	0
Rev. A. A. Isaacs	0	10	0
W. M. Cross, Esq., & Mrs. Cross	2	2	0
Rev. W. R. Golding	0	10	0
Rev. Arthur Shipham	0	17	0
Rev. Dr. Gibson	0	10	0
W. H. Haworth, Esq.	1	1	0
Rev. W. Milne	0	10	0
Wm. Harris, Esq.	1	0	0
Miss Hodgkinson	1	0	0
Mrs. Part	2	0	0
B. H. Collins, Esq., J.P. (don.) ..	10	0	0
Mrs. C. A. Hewitt	0	10	6
Gen. Cookson		(10	6
Rev. Dr. Gritton	0	10	6
Mrs. Fell	0	10	6
Leonard Gow, Esq. (3 yrs) ..	1	1	0
Mrs. Edward Collins	1	1	0
Mrs. Johnstone Bourne	1	1	0
Mrs. James (3 yrs.)	1	11	6
Captain H. J. May	1	0	0
W. H. G. Bagshawe, Esq. (4 yrs)	2	2	0
Miss M. M. A. Holdship	0	10	0
Miss Harrison (sub. & don.) ..	1	0	0
Mrs. Colonel Graydon (don.) ..	0	10	6
Frank Spence, Esq. (don.) ..	5	0	0
Daniel Friend, Esq.	1	1	0
Dr. O. R. Frankerd	0	10	0
Major Oakes	1	1	0
Rev. Wm. & Mrs. Burt	0	10	6
J. Bluett-Duncan, Esq.	1	1	0
Mrs. Gough	0	10	0
Rev. W. C. de Boinville (3 yrs.)	1	11	6
Mrs. and Miss Service	1	2	6
Mrs. Barker	0	10	6
Sir Wm. Willis	1	1	0
The Misses Powell	1	1	0
Rev. H. D. Day (2 yrs)	0	10	0
C. Robinson, Esq.	1	1	0
Hammond Chubb, Esq.	1	1	0
Mrs. Findlay Anderson	0	10	0
W. M. Brooke, Esq.	1	1	0
H. H. Cox, Esq. (don.)	1	0	0
W. J. Miller, Esq.	0	10	0
Maj.-Gen. Hardy	1	1	0
Sallie Bisland	1	1	0
Mrs. McKerrow	1	0	0
Mr. J. S. Peters	1	1	0
Rev. Walter Senior	0	10	6
Col. and Mrs. Duncan	1	2	6
Alex. Townsend, Esq.	1	1	0
Major Poynder, R.A.M.C.	1	1	0
Thos. Ogilvie, Esq. (2 yrs.) ..	2	0	0
Rev. E. K. Elliott (4 yrs.)	1	0	0
Rev. S. J. P. Dunman	0	10	6
Mrs. H. P. Wetherby	1	1	0
Mrs. H. R. Whitley	1	1	0
Mrs. W. H. Lowe	1	0	0
Rev. H. C. Squires	0	10	6
J. J. Gurney, Esq.	0	10	0
Admiral Bomanquet	1	1	0
M.-General Finch	1	1	0
Miss Jones (2 yrs.)	0	6	0
Alex. Fleming, Esq. (2 yrs.) ..	0	10	0
R. Butterworth, Esq.	0	10	6
The Misses Seeley	0	10	0
Miss Knox	1	1	0
Sums under 10s.	10	8	6
Sheffield Subsns.—			
Per Miss Wheatley	0	13	6
Cardiff Subsns.—			
Per Rev. F. Maddocks	2	9	6
Liverpool Subsns.—			
Per Rev. S. Hawkes	4	4	0
Glasgow Subsns.—			
Per A. Somerville Esq.	0	7	6
Clevedon Subsns.—			
Per Miss Nevile	1	1	0
Jersey Branch—			
Per E. C. Stockton, Esq. ..	1	1	0
Ryde Branch—			
Per W. Jacobs, Esq.	5	6	6
Bristol Branch—			
Per Constr. Robinson, A.R. ..	13	9	0
Collections at Drawing Room Meetings—			
Malvern—			
Per R. M. Brocklebank, Esq.	4	2	6
Bournemouth—			
Per Rev. J. A. Campbell	3	8	3
Collections at Meetings—			
Lynn (in Mayor's Parlour)—			
Per Mr. Ald. Jermyn, J.P. ..	1	3	3
Lynn (in Blackfriars Hall)—			
Per Mr. Ald. Jermyn, J.P. ..	1	2	6
Clerical Duty—			
By Rev. J. Gomer Tanner, at St. Luke's, Maidstone (Sept.)	2	13	0
***EVANGELICAL CHRISTENDOM* ACCOUNT.**			
Mrs. W. H. Lowe	0	10	0
WEEK OF PRAYER FUND.			
Miss Dalgleish	0	2	6
ANNUAL CONFERENCE (BRIGHTON) ACCOUNT.			
Balance of Collns. at Conference (less part Local Expenses) ..	42	11	7
Sale of Conversazione Tickets—			
Per Local Committee	1	17	0
Per Mr. J. R. Peters	0	6	0
Per Mr. R. A. Cripps, F.I.S. ..	0	1	0
Per M.-General Finch	0	15	0
Special Contributions—			
Rev. E. K. Elliott	0	5	0
Daniel Friend, Esq., and Rev. R. Hamilton ..	0	10	0
Rev. H. Brooke	0	5	0
Rev. J. B. Figgis	0	5	0
Colonel Goldie	0	5	0
M.-General Finch	0	5	0
Sums under 5s.	0	0	6
ARMENIAN CHRISTIANS RELIEF FUND.			
Lieut.-Colonel Stewart	0	10	0

Offices.—Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the Acting Secretary or the Treasurer.